

NOVEMBER 1977 / 1.50

Alternate[®]

WHAT'S HAPPENING IN YOUR WORLD



STONEWALL
The Day We Stood and Fought

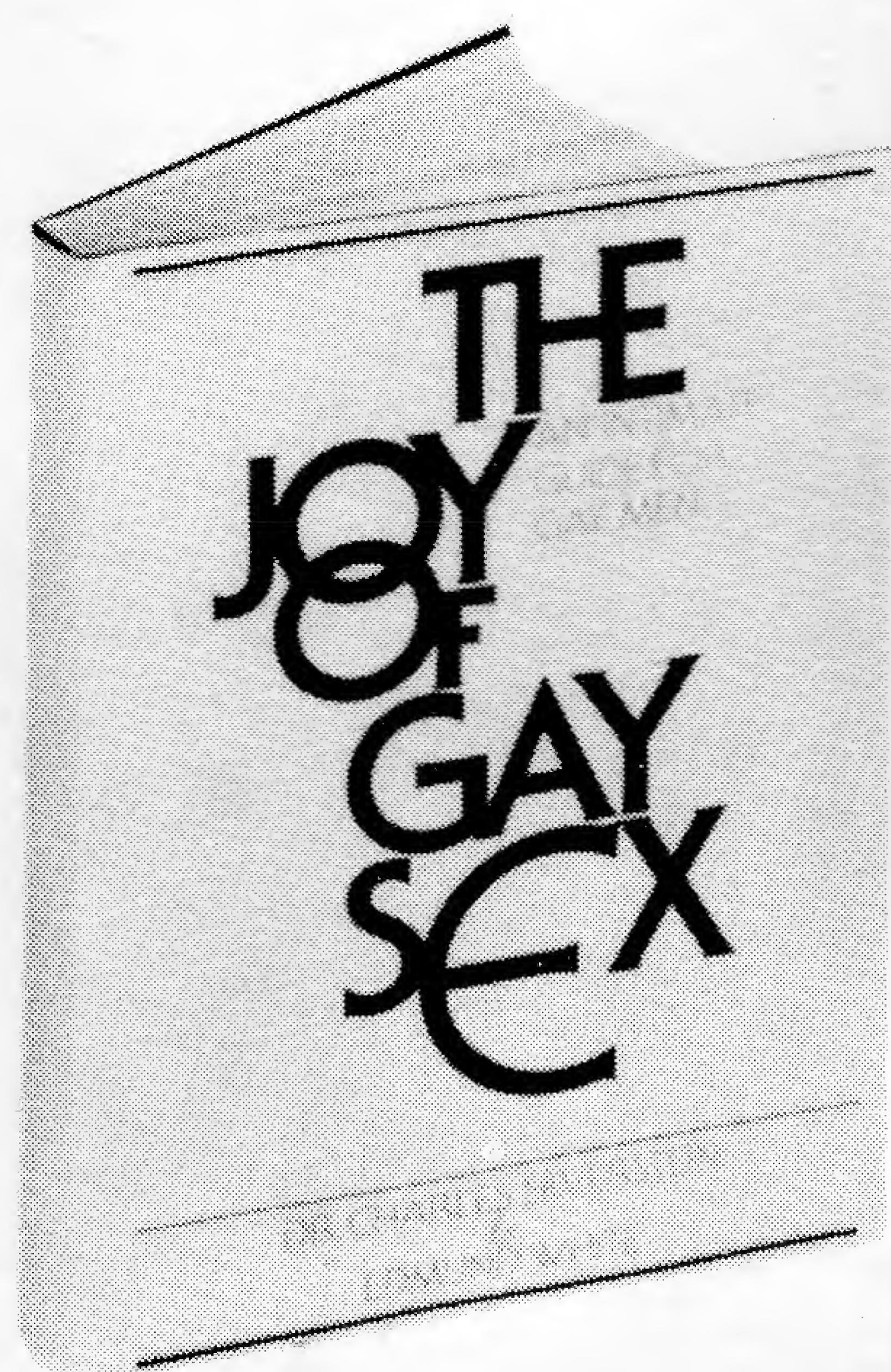
Rechy: Gay Collaborators

Fireworks behind
The Bowl Benefit

West Coast Section
CAN GAYS SAVE HOLLYWOOD?

The publishers of THE JOY OF SEX

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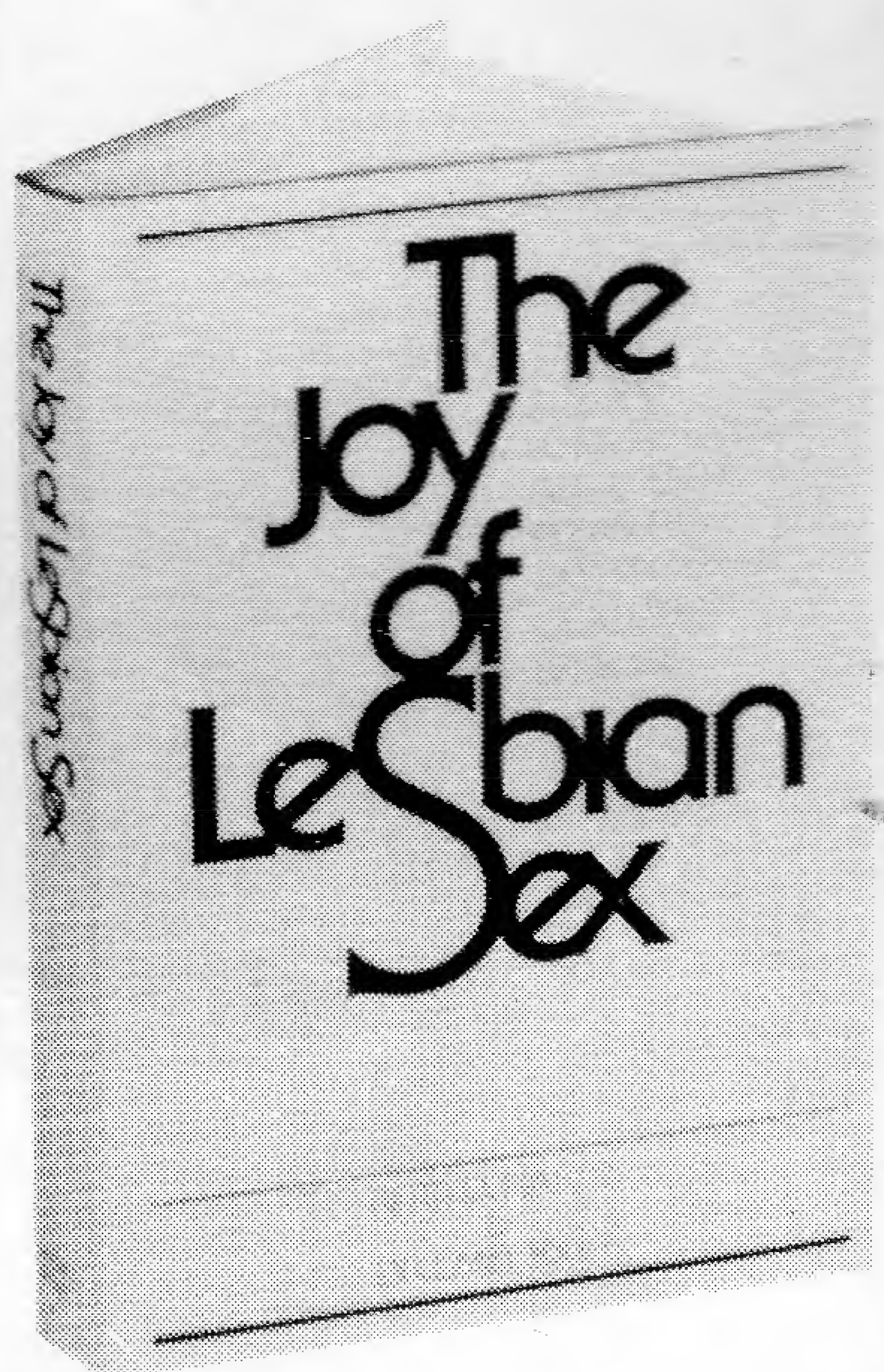


THE AUTHORS

DR. CHARLES SILVERSTEIN, Ph.D. (Psychology), is currently director of the Institute for Human Identity, New York, an independent counseling center that focuses on the particular problems of gay and bisexual people. He is also editor of the Journal of Homosexuality and a consultant at Rutgers and Princeton. Of Dr. Silverstein's recent book, *A Family Matter: A Parent's Guide to Homosexuality*, Publishers Weekly says, "This is the most compassionate approach to the subject." EDMUND WHITE has contributed articles and reviews to *New York*, *Time*, *Newsweek*, *The New Republic*, *The Nation*, *The Village Voice*, *Poetry*, *The Washington Post*, *The New York Times*, etc. He is currently conducting a seminar in creative writing at Yale.

THE ILLUSTRATORS

MICHAEL LEONARD, one of the illustrators of Dr. Alex Comfort's *A Good Age*, has had several exhibitions in Europe and his first American show in New York this spring. IAN BECK is well-known in England for his magazine illustrations, his replicas of famous paintings, and his film sets. JULIAN GRADDON, a noted professional illustrator, is a member of the Association of Illustrators.



THE AUTHORS

DR. EMILY SISLEY, Ph.D. (Clinical Psychology), is Director, Day Center, Department of Psychiatry, the Roosevelt Hospital. BERTHA HARRIS, Assistant Professor of Women's Studies, College of Staten Island, has published four books in the area of Women's Studies.

THE ILLUSTRATORS

CHARLES RAYMOND, one of the illustrators of *The Joy of Sex*, has exhibited regularly in Britain and most recently at the Tryon Gallery. PATRICIA FAULKNER has had four one-woman shows: three in London and one in Canterbury. She has also participated in twenty mixed shows and has exhibited at the Royal Academy for the last nine years. YVONNE GILBERT lectures at Birmingham College of Art on dress design and its history. Her intricate illustrations are in constant demand from publishers in Britain and abroad.

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— WARDELL POMEROY, Ph.D., psychotherapist and co-author of *The Kinsey Report*

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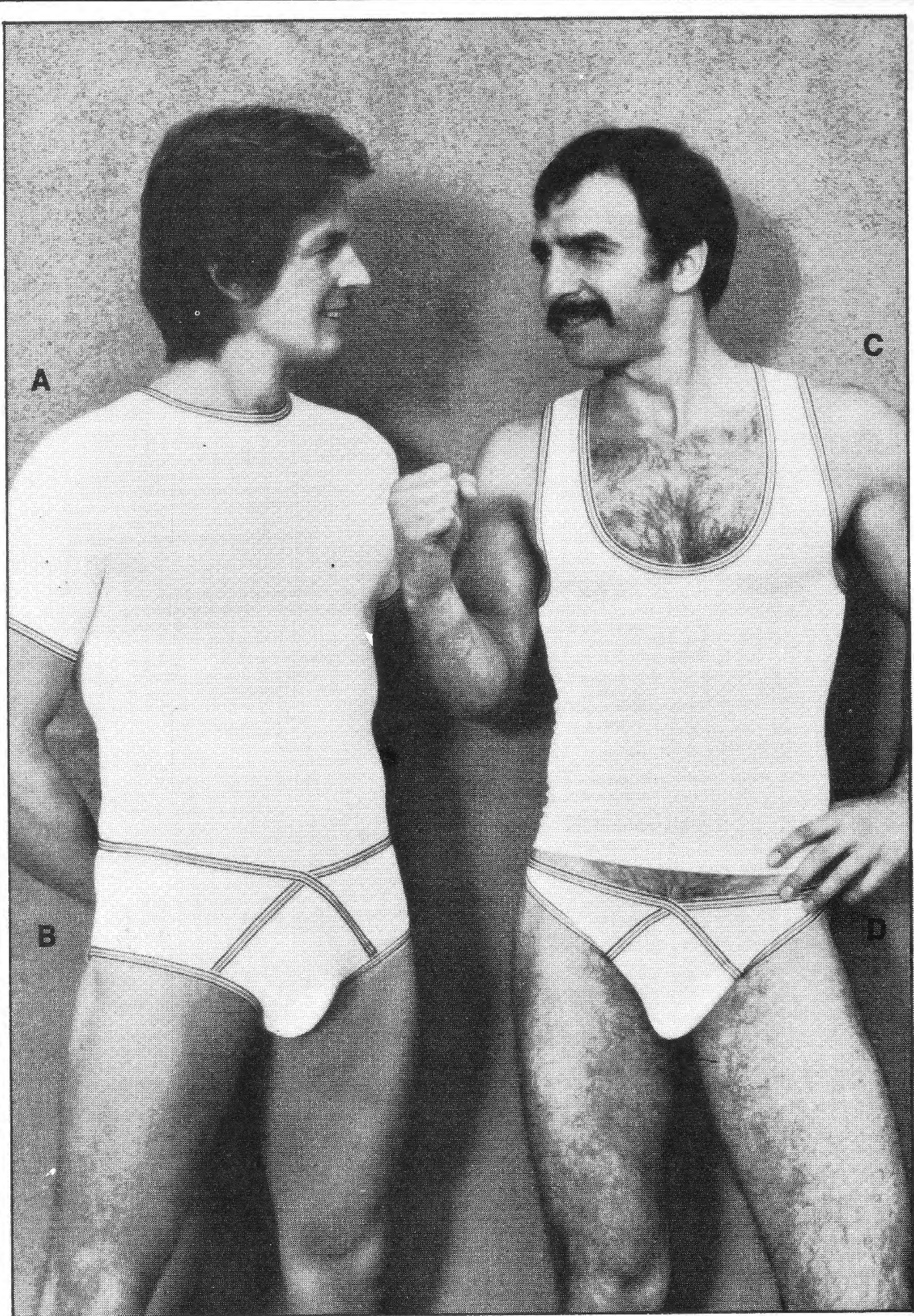
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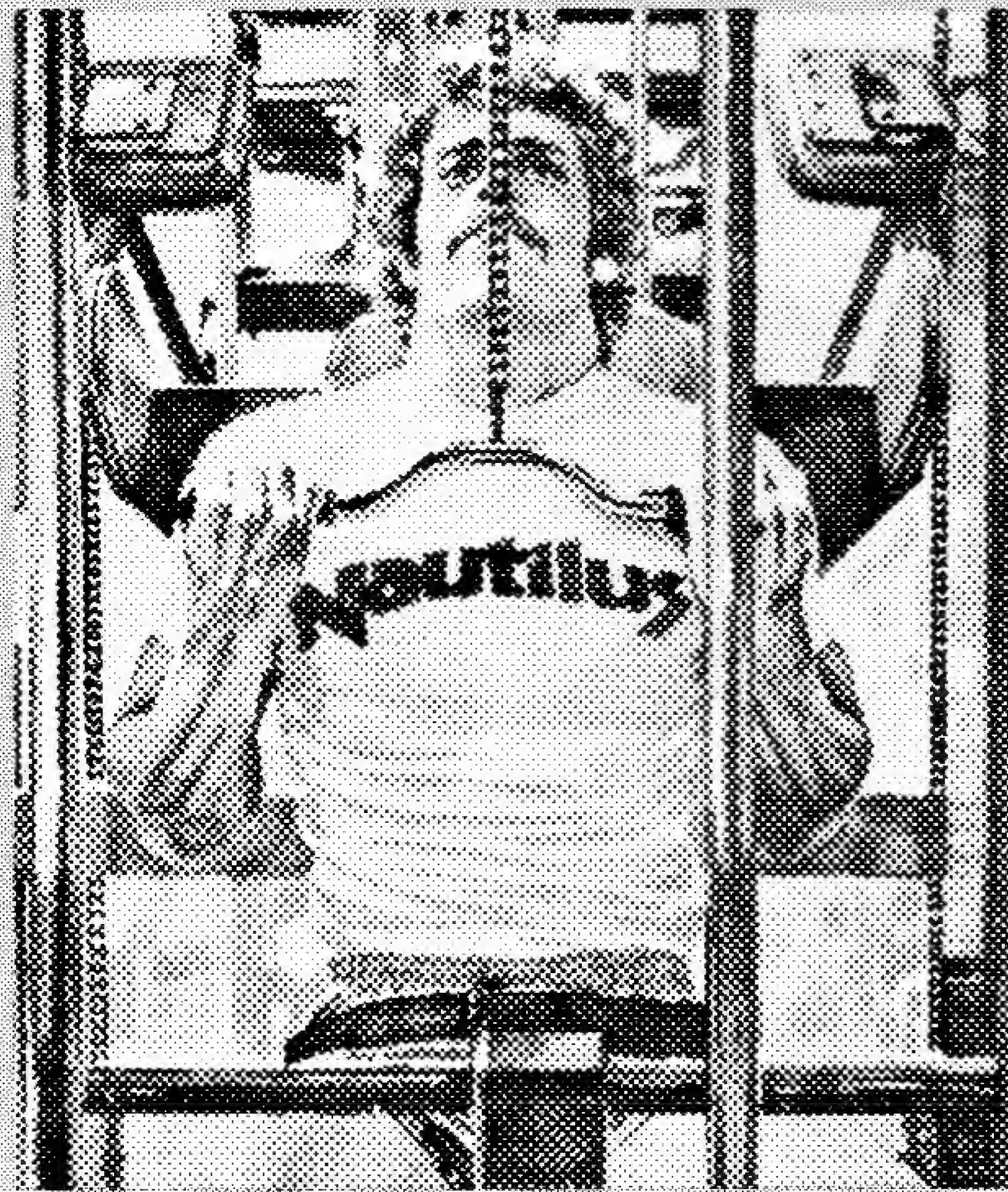


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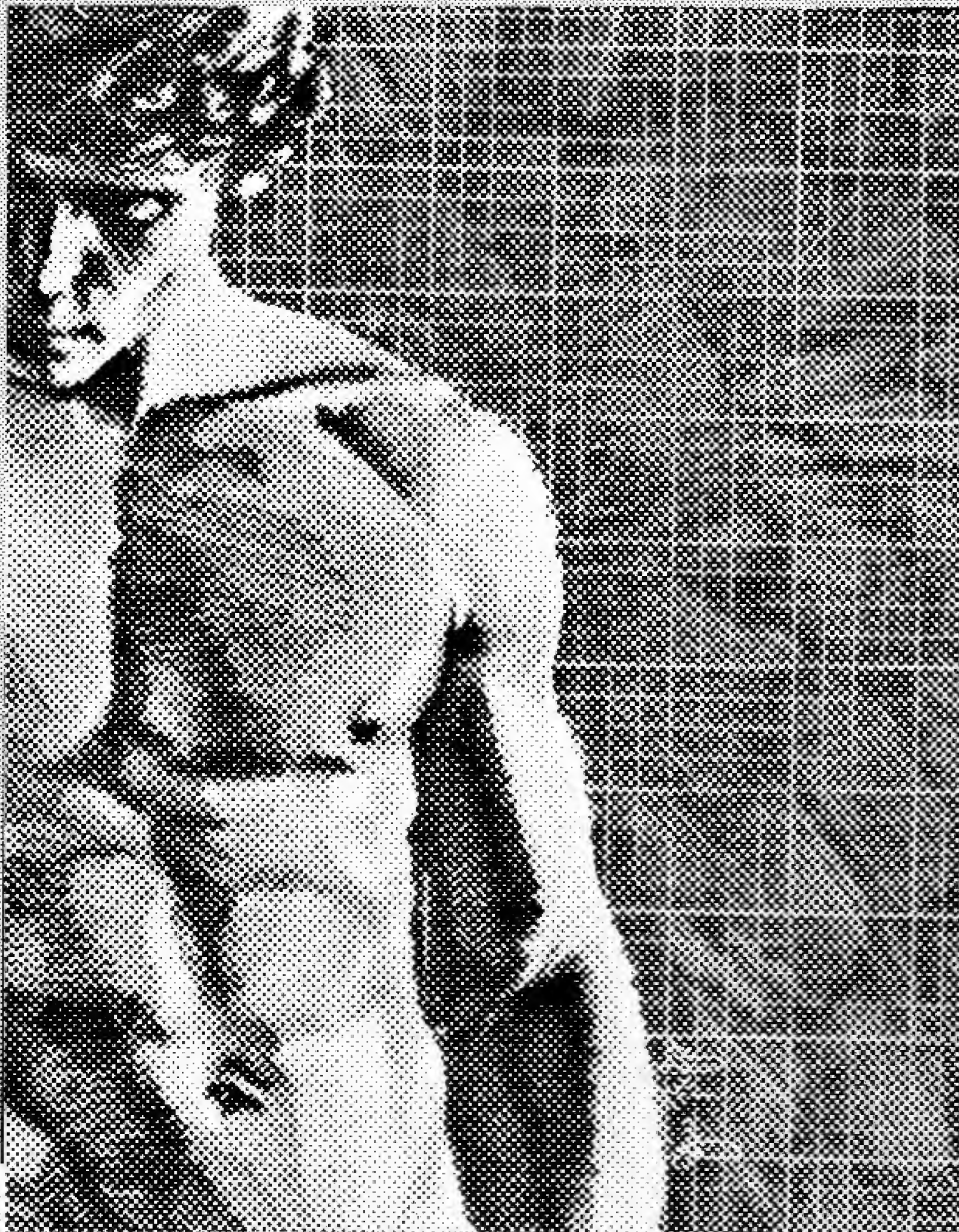
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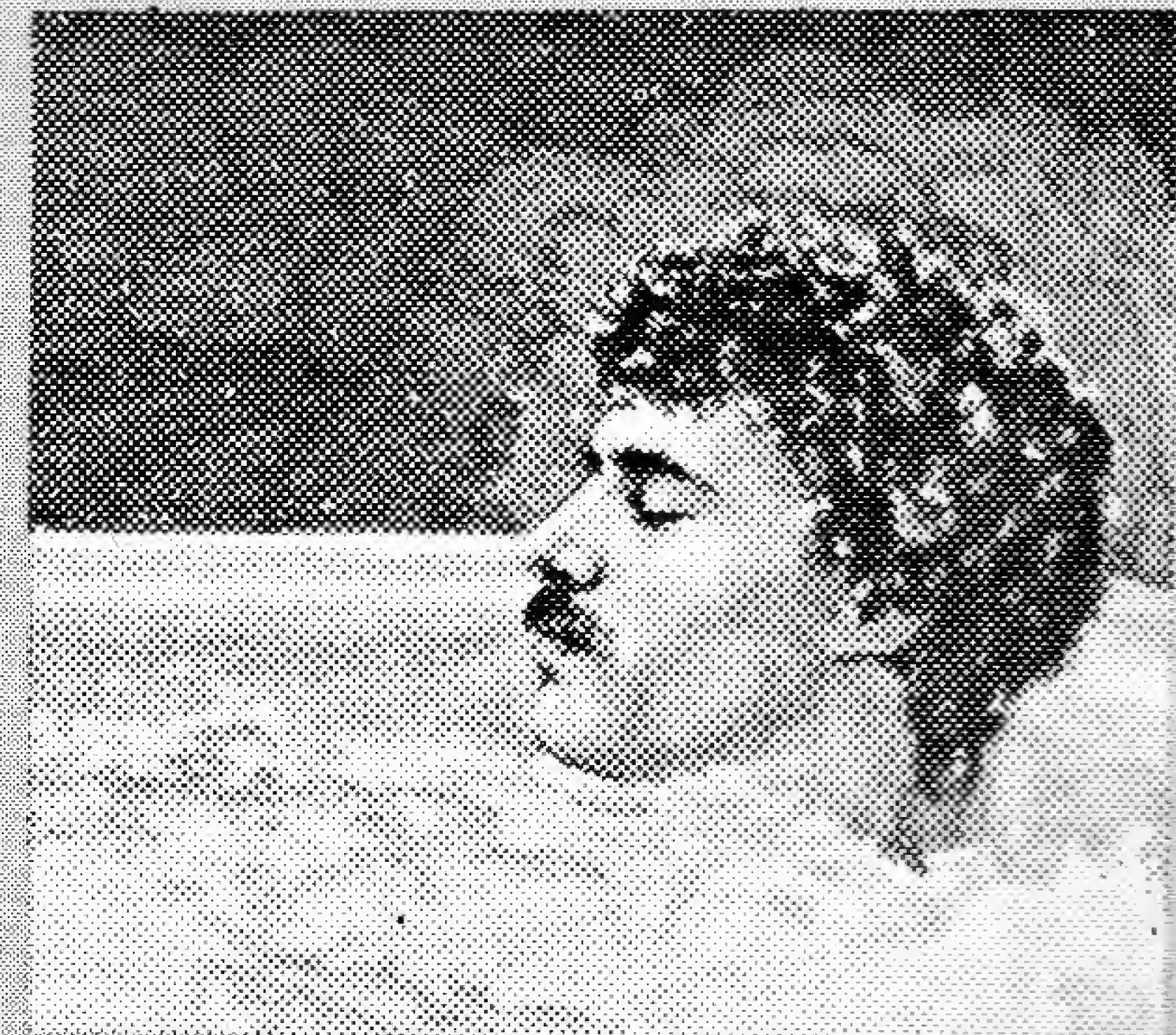
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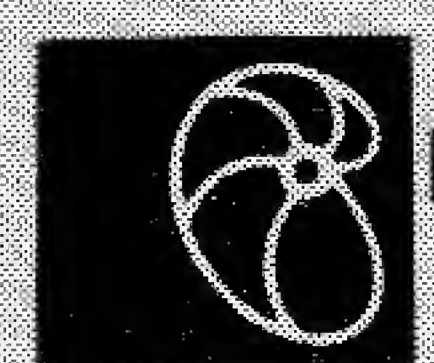
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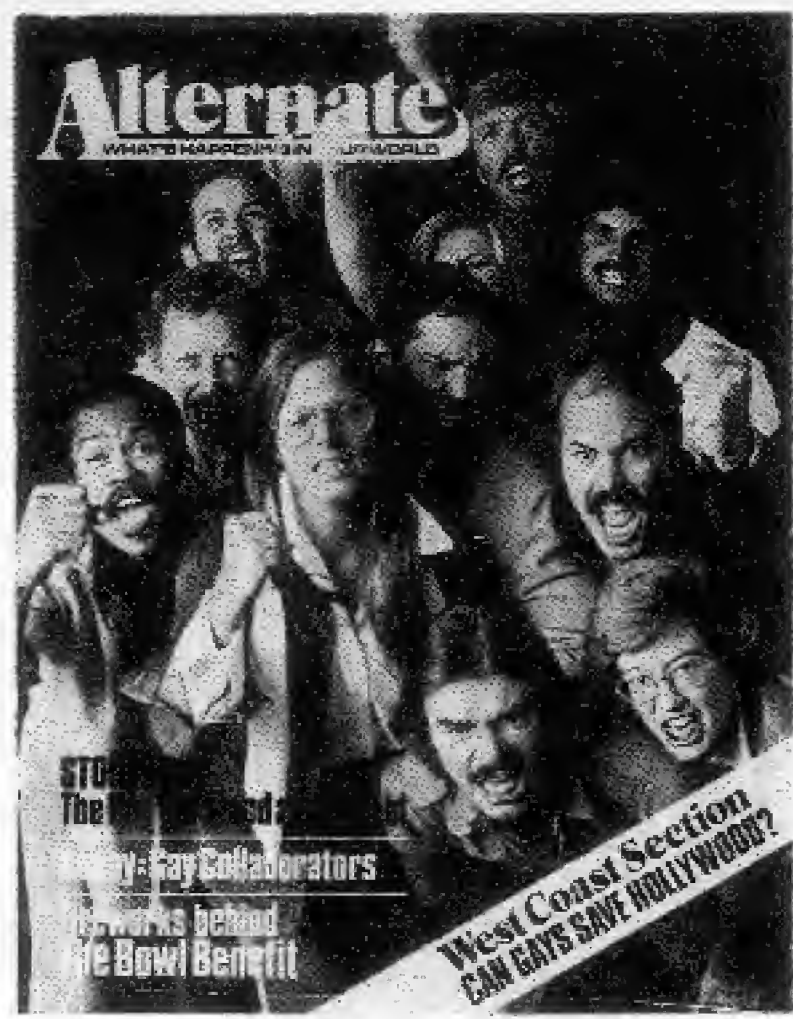
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Publisher
John Embry
Editor-in-chief
Robert Wray

Art Director
Frank Ventgen

Design Consultant
David Mowder

Advertising
Randy Perry, Bob Rose

Circulation Manager

Hoot Gibson

New York Editor

James Saslow

Arts Editor

Ed Franklin

Senior Contributing Editor

Loretta Lotman

Contributing Editors:

Harry Hart-Browne, D.J. Coombe,

Cheryl Gross, Jim Kepner, Robert Kiggins,

Paul Hardman

Correspondents:

Harold Piccett, New York;

Brian McNaught, Boston;

Kenn Earle, Miami;

Sahndra Weiss, Chicago;

Mal Bernstein, Phoenix.

Contributors:

Bettye Lane, John W. Rowberry, E.K. Waller,

Richard Hedman, Bruce Werner, Peter Melillo.

Jeanne Barney, Rev. Richard Mickley

Legal Counsel

Gorden and Hatler, Los Angeles

Cover photo by
Sandy Kaplan

Editorial and Business Offices

San Francisco

1782 Pacific Avenue

San Francisco, California 94109

(415) 985-8173

Los Angeles:

7985 Santa Monica Blvd. Suite 219

West Hollywood, California 90046

(213) 985-8173

(213) 466-6441

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Enemies List

Nixon had one. Now Playboy's got one.

An enemies list, that is, and Anita Bryant is right on top — for service above and beyond the call of duty in the Florida trenches. *Playboy* recounts her trial by near-miss automobile crash (it convinced her to fight gay rights), her identification of the cause of California's drought (that's right — us) and her battle to convert gays through God's love. Concludes *Playboy*, "If God can help Anita Bryant make \$350,000 a year singing about orange juice, He can do anything."

Anita is not left by herself however. The No. 2 enemy is Los Angeles Police Chief Ed Davis, another "faggot-baiter." Crazy Ed is honored for his attacks on feminists, gays, massage parlors, dope smokers and just about everyone else he doesn't agree with. The magazine recalls this Davis gem on the subject of gay cops: "I could envision myself standing on the stage on graduation day (at the police academy) and giving a diploma to a four-foot eleven-inch transvestite moron who would kiss me instead of saluting."

Also included are Phyllis Schafly, the Anita-ally and anti-feminist cum-cookie baker; Philadelphia Mayor Frank Rizzo ("I will make Atilla the Hun look like a faggot," he once promised); and Meldrim Thomson, the governor of New Hampshire who hates gays and likes electric chairs.

We think Anita would enjoy the company.

The Defeat of Troy

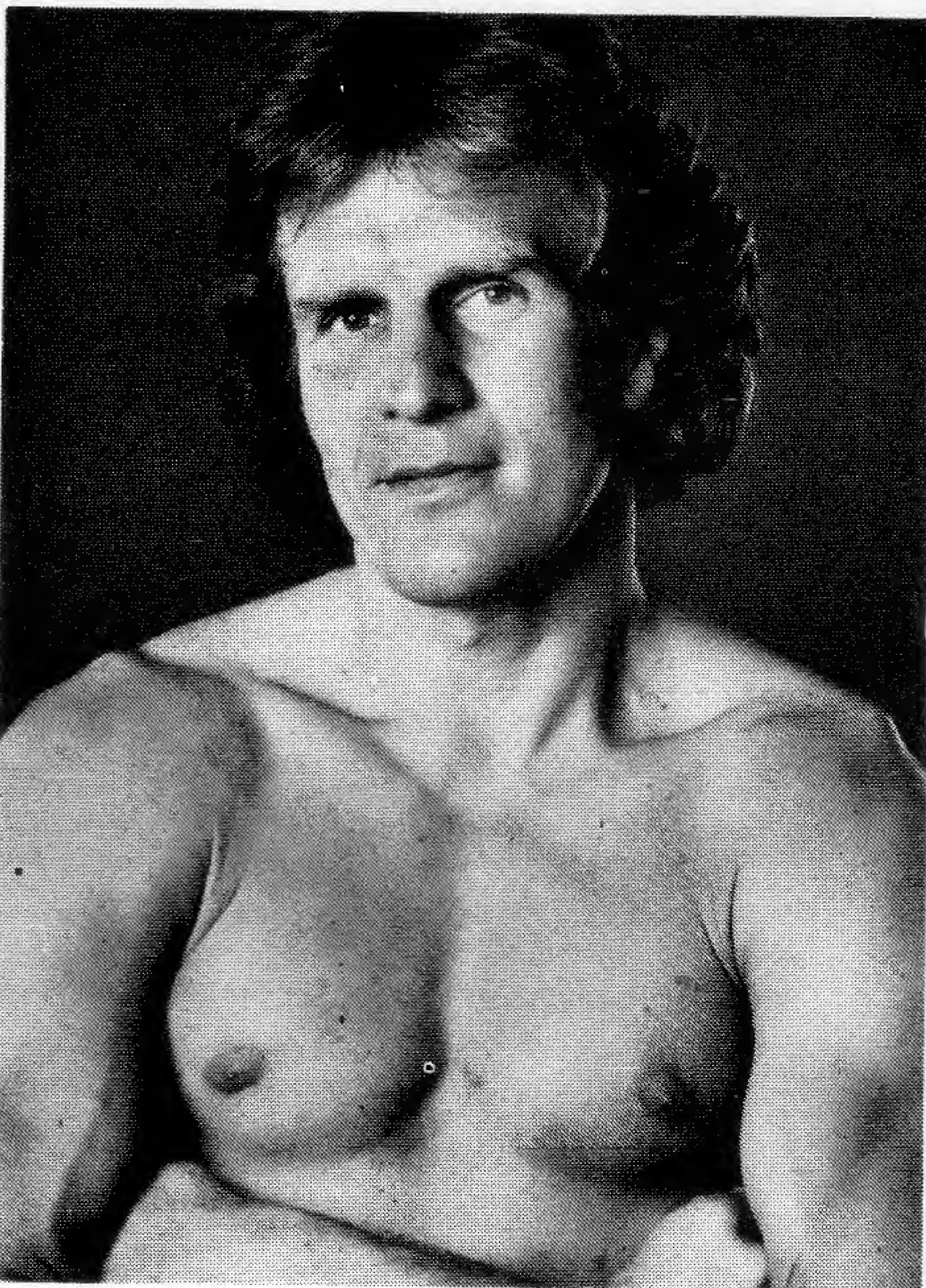
Matthew Troy Jr., the New York City Council member from Queens and arch-homophobe, has lost his seat to lawyer Sheldon Leffler.

Many of us remember Matty Troy being kicked in his seat by an irate Arthur Bell, writer and openly gay columnist for *The Village Voice* after the defeat of a gay rights bill about four years ago. Troy has still to face a grand larceny charge resulting from a 55-day prison sentence he served last year for tax fraud. At that time the Gay Activists Alliance sent Troy an appropriate 'going-away' card.

Earlier this year, there were indications Troy might head a Bryant-type campaign in New York City. After the Dade County defeat, he told the press "Gay rights are not the will of the people."

Troy's chances are quickly diminishing of heading anything except a jail-cell rendezvous. Activist Phil Cappetta reported hearing Leffler, who defeated Troy, speak at Metropolitan Community

Church Sunday before the primary. Leffler said then that he would support and vote in Council for a gay rights bill.



Dave Kopay

Kopay's Okay

Bob St. Clair, running for supervisor in San Francisco's heavily-gay Fifth District, has invited his former Gay San Francisco 49er teammate Dave Kopay to campaign for him.

St. Clair who is not gay, is facing a tough field, including upfront gay candidates Harvey Milk and Rick Stokes. San Francisco has not yet elected an open gay to public office.

According to a San Francisco newspaper columnist, Kopay has accepted the invitation.

Abnormal Psych 101

Ann Landers has enlightened us again on the subject of homosexuality.

"I am with those who believe homosexuality is a psychological disorder caused by one of a number of problems. It could be an excessive attachment to a 'smothering' mother or a tyrannical, weak or absent father.

"To make matters more complicated," Landers continued, "some individuals with these very backgrounds may develop into normal heterosexual adults. Finally, glandular factors cannot be entirely ruled out in some cases."

More puzzling than this, is the cause of unwanted ignorance in Chicago newspaper columnists.

We're with those who believe that homophobia is a psychological disorder caused by a number of problems. Weak or absent newspaper editors often contribute to this disorder. (Landers' column is syndicated by Field Enterprises in Chicago. Their number is (312) 341-2424 if you wish to complain.)

Trouble in Ramapos

There's trouble brewing in the once peaceful Ramapo Mountains near Hillburn, N.Y.

Townfolk there are up-in-arms over the opening of "a complete all-private Shangri-La for gays —" the Motel on the Mountain.

The 50-acre resort has gone completely gay in an attempt to save the Japanese-styled compound from bankruptcy. It's owned by Tom Esposito, a self-described "happily-married father of two" who manages the property. "It's a real milestone to take such a well-known place and convert it to a gay resort," Esposito says.

Throughout the resort's "gayla" opening in September, a small but insistent band of local residents picketed the front gate leading to the compound. They heckled, shouted and prayed as a steady stream of cars flowed into the resort. Fifteen hundred guests attended the grand opening, and the motel booked every one of its 100 rooms for the weekend.

"We don't want to be known as the homosexual capital of the world," said Sloatsburg Mayor Carl Wright. "We want to keep our community a nice place to live."

"They're taking our motel away from us," another picketer complained. Added another, "That's right — we can't let these fags get a foothold in our community."

"This will be a model place to come to and enjoy without being harassed," commented Alan Ross, a former Academy Award winning light and set director. Ross, 65, helped Esposito redesign the motel and book gay talent at the resort. "Everyone is welcome," Ross says, "gays and straights . . . we're not here to discriminate or convert, just to enjoy."

Twenty-five members of New York City's Gay Activist Alliance showed up at the resort's opening to picket the local pickets. Blue-helmeted officers from the Town of Ramapo Police separated the two groups of protestors, each shouting a different set of slogans.

Local Mayor Brian Miele of Hillburn commented: "The easy thing to do is scream and yell and raise a ruckus like we see tonight. But I'm trying desperately to avoid a Dade County situation here. I don't want to make it any worse . . . I don't want the issue at all."

Fallaci Convicted

Italian journalist Oriana Fallaci has been given a four-months suspended jail sentence for refusing to identify the source of a story she wrote about 17-year-old hustler Giuseppe Pelosi, the self-proclaimed killer of gay actor-director Pier Paolo Pasolini.

CURRENT

Fallaci wrote in a magazine article that Pelosi was not alone when he killed Pasolini in 1975. She implied that the talented director had been lured into a death trap.

'Gay' Not Proper

Two-thirds of the 150 panelists who advise Houghton Mifflin Company, publishers of the New College Edition of the American Heritage Dictionary, on word usage, rejected the word *Gay* — for homosexual — as not appropriate to formal speech and writing.

The group was asked to give its views on the word *gay*, specifically: "*The American Heritage Dictionary* lists *gay* (homosexual) as an adjective and a noun and labels it slang . . .

"(a) Especially in certain combinations — 'gay rights,' 'gay liberation,' 'gay power,' 'gay activist' — the word has begun to appear in usage intended for a higher level. Are these phrases appropriate to formal speech and writing?"

"(b) The plural noun *gays* is also increasingly found, as in 'The *gays* were among small groups of protesters who demonstrated outside the convention hall in Kansas City.' Would you accept the examples on a formal level?"

In an AP release, three of the panelists were quoted on the subject.

Arthur Schlesinger, Pulitzer Prize-winning historian, made the following comment: "*Gay* used to be one of the most agreeable words in the language. It's appropriation by a notably morose group is an act of piracy."

Sheridan Baker said: "Yes — even though I must register as a morose."

And another yes came from Ken McCormick, an editor: "In one short word it says a lot."

Stay Single, Stay Healthy

Although married people tend to be healthier than those who throw in the towel, the healthiest Americans of all are those who never get married to begin with, according to our government's first statistical study on the relationship of marriage to illness.

"These overall measures of health status indicate that married persons had fewer health problems than formerly married persons," the National Center for Health Statistics said. Identifying "formerly married persons" as the widowed, separated, and divorced, the report nevertheless revealed that "healthiest of all are persons who never married."

This was the government's first such study. Prior to its release, little has been available on the relationship of marital status to health. The report covers per-

sons aged 17 and older, and is based on a continuing national health interview survey by the Bureau of Census.

The previously married suffer more restriction of activity from illness or injury than married persons and average more doctor visits a year and spend more days in hospitals than persons in the two other groups, the report said.

Younger persons are more likely to have acute illnesses than older persons, thus raising illnesses of the basically healthy never-married group. "Acute" illnesses are those lasting more than three months and involving medical attention or restricted activity. Married persons are least likely to be institutionalized for care in nursing homes or mental hospitals, it was also reported.

500,000 "Saved"

Here's Life America, an organization trying to claim as many converts to fundamental Christianity before a 1980 Armageddon deadline, says they've "saved" over a half million Americans since the crusade started in 1974.

The crusade's slogan, "I Found It!" can be seen on bumper stickers across the country. The slogan is the work of Bob Screen, a creative director with a Christian Public Relations firm in Pasadena, California.

The slogan has prompted a number of parodies, including "I Never Lost It" and "I Don't Want It."

According to Here's Life figures, 89 percent of the American people are now familiar with the slogan.

Anti-gay Tirade in DC

"White gays," Washington, D.C. Councilmember Douglas Moore said recently, "do not now experience discrimination and have not in the past. To compare them to the black civil rights movement is to fall in the bands of the fascist faggots."

Moore's words, spoken at a recent debate on the District's gay rights ordinance, stunned fellow councilmembers. Councilmember Marion Barry called Moore's remarks "medieval," and said, "With the last breath in my body I would never vote for this (Moore's proposed ban on gay hiring in certain city jobs)."

The Council re-enacted the District rights ordinance, Title 34, and rejected Moore's amendment to ban gays from employment in jails and public institutions serving children and the handicapped. The vote was 12-1.

"The D.C. public schools should not have to have children taught by homosexuals, male or female, black, red, white, green or whatever color you call them," Moore said. "The state does not let blind pilots fly, so why let homosexuals be employed around our children?" Moore is black, as is the majority of the council's members.

Trouble in Houston?

There could well be trouble when the National Women's Conference convenes in Houston this month.

Anti-Equal Rights Amendment forces are expected to be outnumbered here, but may well disrupt the show. Said Rep. Margaret Heckler (R-Mass.): "I'm really worried that the worst might happen." And a conference staffer was even blunter: "It's going to be the female version of World War III."

Expected representatives of the radical right include the Ku Klux Klan. KKK Imperial Wizard Robert Shelton said the Klan had infiltrated the conference and said, "Our men will also be there to protect our women from all the militant lesbians who will be there." The Mormons, the John Birch Society, the American Party, anti-abortion and anti-ERA

Anita Update

Anita Bryant doesn't want people to misunderstand and "think we are capitalizing on our experiences," in her new book on the Dade County rights battle.

Bryant, appearing at the Thomas Road Baptist Church in Lynchburg, VA, told reporters September 4 that "this book is the sixth one we've written." Bryant attended Church service with husband-manager Bob Green and their four children.

The singer shared the dias with preacher Jerry Falwell, who earnestly called for a return to the "McCarthy era where we register all Communists."

"Not only should we register them," the preacher said, "but we should stamp it on their foreheads and send them to Russia." Lest we forget, Falwell then added, "this is a free country."

In Quiet Bad Taste

The *National Enquirer* Bad Taste Award to: The *National Enquirer*.

The Florida-based weekly ignored the wishes of Elvis Presley's family, and sneaked a photo of the dead singer lying in his coffin.

The result was billed as the "Last Photo" and printed on the front page of the *Enquirer*. The anti-gay *Enquirer* has the largest circulation of any newspaper in the United States.

Presley's father was described as "heartbroken."

'Pornomaniacs'

"Pornography could be an illness, a mania, which ought to be isolated, treated and set aright — before it infests any more of our youth," Cleveland Mayor Ralph Perk declared in September at the National Conference on the Blight of Obscenity.

Perk called the meeting in Cleveland, and 100 anxious anti-pornographers from 75 cities made the pilgrimage. Perk is running for reelection.

Perk described his campaign as "war"

ALTERNATE CURRENT

against "pornomaniacs, the addicts of ponomania."

Perk has banned skin magazines from public facilities and prohibited the appearance of the play *Oh! Calcutta!* in Cleveland.

Among the public officials who heard Perk's suggestion that "pornomaniacs" be institutionalized, was Chicago Alderman Edward Burke, a possible candidate for mayor.

Trib Allows "Gay"

It took an all-night vigil, a month of negotiations and a few minor revisions, but the arch-conservative Chicago *Tribune* has accepted a gay advertisement.

The ad will be run by a Chicago gay employment service called "Lend-A-Man" owned by Don Hopkins.

According to Hopkins, the Trib decision reverses a long-standing policy about the use of the words gay, lesbian or homosexual in classified advertising.

Hopkins calls the decision "a step forward for all gay people and particularly for those gay organizations, businesses and institutions which need to communicate . . . through the mass media."

Hayes on Gays

Ohio State football coach Woody Hayes:

"Those (skin magazines) are the scummiest God damn magazines that I ever heard of. Now you put those into young people's minds and they'll say, 'Well, I guess I've got to try that.' It's the power of suggestion! But it's sodomy and it's everything horrible that you can think of."

"And people don't need to live that way."

Upper and Lower Case

A scientist in New Zealand has analyzed the genitals of Greek and Roman statuary in regard to "scrotal misalignment," for the purpose of determining "when the Greeks discovered this peculiarity and began to depict it."

Thanks to Dr. A.F. Stewart of the University of Otago, we now know that in 600 B.C. all testicles were created equal. But by 480 B.C., Stewart discovered, "the right one was regularly the higher and the left one the larger."

Apparently, the Greeks have bequeathed us more than we had originally thought.

Favor Gay Priests

Sixty-four percent of those persons responding to a Catholic magazine survey favor ordination of gay priests.

Eighty-two percent of the 260 persons who responded to the questionnaire, agreed that gays should have the right to live where they want, and 63 percent agreed that gays have a right to privacy in the bedroom.

Miami Postscript

Ethan Geto, the New York politico who was the chief architect of the gay civil rights campaign in Dade County, Fla., has confirmed that Miami activists went against his counsel when they decided to take Anity Bryant to the polls instead of court.

Shortly after he arrived in Miami to steer the campaign effort, Geto said the Executive Board of the Dade County Coalition for Human Rights voted to go ahead with the referendum campaign, and not proceed with legal efforts against repeal of the gay rights ordinance. "I strongly favored pursuing legal channels," Geto said, "but the board voted overwhelmingly against it."

"First — they felt they could win. I did not," Geto said. "Second, they felt the legal angle wasn't clear — that the issue could wind up on the ballot in November and the political climate would be less favorable." Geto said Coalition members also felt that gays would appear to be obstructing the wishes of the electorate by trying to avoid a public referendum — an important consideration if the legal challenge failed and the referendum went to the polls.

One gay lawyer of national prominence said privately, that the Coalition had misjudged the Miami electorate. He said the chances of defeating repeal was greater in court than at the polls.

Geto also commented on a recent financial statement that reports he was paid over \$10,000 (about \$220 per day) for his six-week stint as a Coalition consultant.

"I don't know where the hell that figure came from," Geto said. He said the Coalition agreed to reimburse the approximately \$800 a week salary he ordinarily earns as executive assistant to the Bronx Borough president. He said neither his travel nor entertainment expenses would explain the difference between his salary and the figure listed.

The information was contained in a financial statement released to the media by the Coalition. The report shows that San Francisco activist Jim Foster earned \$5,699 for his short stint at the Coalition. Michael Scott, another California consultant and a friend of Foster, earned \$4,554.

Leonard Matlovich, the ex-Air Force sergeant who challenged the military's anti-gay regulations in court, received a \$2,500 public relations fee from the Coalition. Bob Basker, a local Miami activist, was paid nearly \$9,000 from the public relations budget.

The statement reports expenditures of \$371,434 and contributions of \$379,355 through July 21. The biggest slice of the Coalition's budget went to advertising — \$129,439.

Another Miami?

Another Miami may be brewing in Wichita, Kan. where the City Commission has approved an equal rights law that protects gays.

Opponents of the action said immediately that they would circulate petitions to bring the matter before the voters.

The Commission voted 3-2 Sept. 27 to approve the new law. A gay rights opponent, The Rev. Ron Adrian of the Concerned Citizens for Community Standards said afterwards that there were "a lot of happy homosexuals in the city and a lot of unhappy citizens."

He vowed to launch the petition drive the next day.

The CIA's Party Line

The Central Intelligence Agency tried to test an aerosol LSD spray on a room full of unsuspecting party-goers in San Francisco.

The test, which failed when the guests opened windows due to hot weather, was planned by CIA operatives in 1959, according to former government psychologist David Rhodes. Rhodes, and six others, testified at a hearing of the Senate's Human Resources Subcommittee, chaired by Sen. Edward Kennedy.

"Am I to understand," Kennedy asked Rhodes, "that three grown men flew from the East Coast to the West Coast, spent a week at bars to invite people to a party? Then what happened, did you just go back to the airport?"

Rhodes had testified that he and two other CIA employees flew from Washington to San Francisco "with a reasonable amount of money" to test the LSD spray.

Rhodes said the object of the operation was to spray LSD into a room full of people. He said the guests would not be told of the experiment.

Previous testimony before the committee, has revealed that the CIA operated a whore house with cameras in San Francisco, and tested LSD and other drugs on unwitting citizens.

Like Father, Like Son

Frank Sinatra, Jr. on the state of rock music today:

Q: Do you feel there is a valuable commodity in rock music?

A: Well, it depends. It seems that those people who brought value to rock music have now outlived their usefulness. *Blood, Sweat and Tears* doesn't sell music records anymore, nor does *Chicago*. They have fallen prey to the latest disease now that has come along . . . what we call in the trade, fag rock.

Q: Fag rock?

A: Fag rock. All of the queer rock that's now going on. Elton John, Alice Cooper, David Bowie, who is the most insane-looking human creature that I've ever had the misfortune of laying my eyes on . . . and the Baby, Kiss and the New York Dolls.

Q: You mean punk rock?

A: Well, we call it fag rock in the business. Of all the degeneration that's happened since rock music came in, that's the worst.

OUT!



STREISAND & REDFORD
The Way They Weren't

That 'Blasphemous' English

The Final edition

What did OUT in

Poor management was the undoing of *Out!* (formerly *NewsWest*) the Los Angeles gay paper that folded this summer.

Records show that the newspaper, started by former *Advocate* staffers in early 1973, was losing nearly \$1,000 a week when investor Martin Benson pink-slipped the staff and dropped out of the operation in July. Benson had lost \$54,000 in six months as the paper's "angel."

Publisher Edward Hanna (the major stockholder in the paper's parent company, Green Carnation Newspapers, Inc.) lost \$50,000 in two years with *NewsWest*. Green Carnation is said to still owe at least \$15,000 to creditors, including \$8,000 of accumulated tax bills.

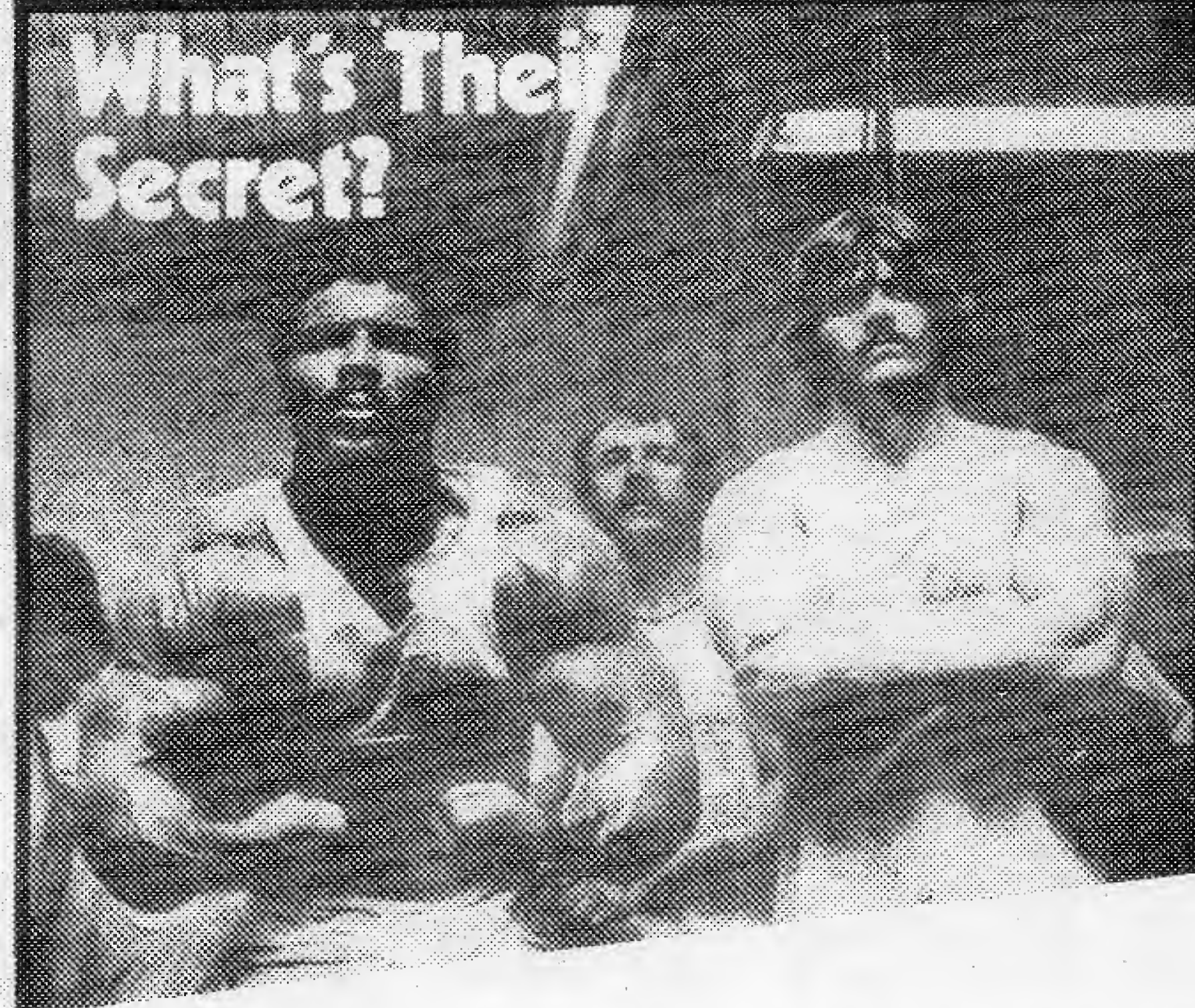
Former staff members describe the paper as a "chaotic mess" throughout much of its history. Bills were left unpaid, employees' withholding taxes were pocketed and staff members quit or were fired almost monthly. Twice, during periods of relative prosperity, editors raised salaries at the top instead of paying debts.

Benson entered the picture in January, convinced by Hanna that the paper could turn a profit. But after seeing the books, Benson decided to bankrupt Green Carnation and publish the newspaper under a new name and with a new corporation.

Benson got no further than changing the paper's name to *Out!* Hanna, under pressure from small stockholders to save Green Carnation, reportedly threatened to join in a planned stockholder's suit of Benson. The suit was reportedly planned by Harold Fairbanks, a former entertainment editor, and Ron Taylor, the former director of advertising. Both were minor stockholders in Green Carnation and both had been fired from their jobs.

Benson, angered by the threat and convinced Green Carnation had lost its last shot at survival, quit. Nothing became of a plan reported later to refinance the operation after Benson's departure.

Staff members, with less than six hour's notice of the newspaper's death,



celebrated the final day with pizza, pot, and a case of champagne.

The office was devastated when Benson arrived late in the day to deliver the staff's severance pay in cash.

In the end, disorganization won out. Hanna took none of the usual steps in closing down a publishing operation. The priceless files and an irreplaceable collection of photos (containing an estimated 1500 rare classics) were left to be dumped by the new tenants of the *Out!* offices. One report from a source at the paper said that the publisher even stopped checks written on the paper's last day by Benson to pay off old creditors.

The only thing saved from the office was furniture donated by friends of the paper, and personal belongings of the staff members. Someone did rifle the mail for checks, however.

The new tenants also reported at least one "break in" at the office just before they took up occupancy.

NewsWest died as it had lived. In utter confusion.

— Rob Wray

Free Press

The Los Angeles *Free Press* isn't "going gay," but the weekly newspaper has had a "shift in emphasis" in its coverage of the news, *Free Press* Senior Editor Charles Faber says.

A recent edition of the *Free Press* included six major articles of gay interest, including two condemnations of Richard Pryor's performance at the Hollywood Bowl. The paper has also signed Michael Kearns, a former columnist for the defunct Los Angeles gay biweekly *Out!*

Faber said continuation of the heavy gay emphasis "depends on how it's received." He said he hoped to meet with community gay leaders soon to discuss the policies of the newspaper.

The *Free Press* contacted several gays in August and said they planned to start a gay newspaper. Those plans have not materialized. Faber said he didn't know if such a move had been considered.

"The regime that was here before thought there were two kinds of people —

feminists and farmworkers," Faber said. He said the *Free Press* was reaching out to a larger audience.

The paper has lost circulation steadily since it peaked at over 100,000 in the late sixties. Now, according to one local distributor, the paper prints only 40,000 newspapers, with as many as 50 percent of the copies returned unsold.

Faber insists there has been no change of policy at the *Free Press* regarding gays.

"If short people have something to complain about, we'll print that, too," Faber said.

Advocate vs.

Bruce Voeller, co-executive director of the National Gay Task Force, thinks rumors that David Goodstein has hired gum-shoes to investigate Voeller and other gay leaders are "well-founded."

But Goodstein, controversial publisher of the nation's largest gay newspaper, *The Advocate*, says he has "better things to do."

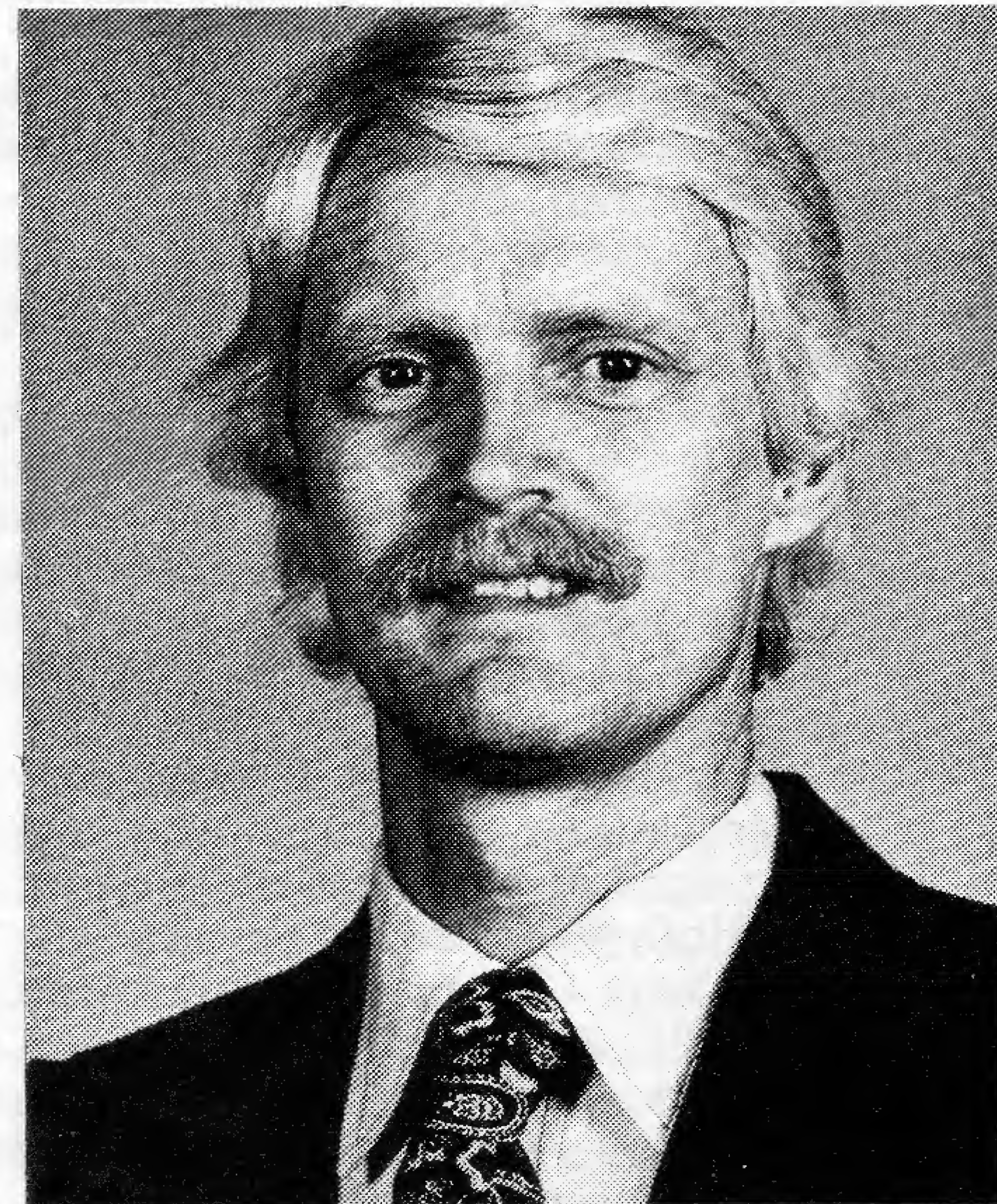
"I have heard that a number of gay leaders have been followed" by Goodstein detectives, Voeller said. He would not vouch for the accuracy of the reports, however, and said, "I don't have time to look behind me."

Voeller claimed that *Advocate* news editor Sasha Gregory-Lewis made "veiled threats" of Voeller and Jean O'Leary, also co-executive director at NGTF. Voeller said other *Advocate* staff members had made threats, but he would not name them.

Goodstein reported that Gregory-Lewis investigated reports about NGTF earlier this year.

Voeller told the *Alternate* that he doesn't "have the slightest idea of why" Goodstein would investigate him. He called the practice "outrageous and scandalous if true."

Goodstein says he "cannot understand the continued paranoia" at NGTF.



Bruce Voeller: Being followed?

HOLLYWOOD BOWL

A STAR-SPANGLED NIGHT

BETTE MIDLER, RICHARD PRYOR, LILY TOMLIN, WAR, SURPRISES TERRY JAMES COND. TONIGHT 8 PM

The Fireworks Behind The Bowl Benefit

By Robert Wray

The concert was in trouble. A planned benefit for gay rights at the Hollywood Bowl, it had neither a beneficiary, nor, producer Aaron Russo felt, enough "big names" to live up to its promise.

Russo obtained both in short order: comedian Richard Pryor and the newly-formed Save Our Human Rights Foundation of San Francisco. Pryor, whose fiercely anti-gay remarks marred the concert, proved a mixed blessing. And Save Our Human Rights may itself provide an embarrassing footnote to the historic event, as charges of illegal conduct threaten to spill into the establishment press and the courts.

SOHR's divivculties are a family affair. A letter accusing the organization of embezzlement, fraud, conspiracy, perjury and corporate law violations has been sent to San Francisco District Attorney Joe Freitas by Walter Caplan, a gay attorney and an early member of the group.

Caplan may be the group's most visible opponent, but he is not alone. Ken Malley, who helped organize SOHR's benefit at the popular San Francisco disco, The City, says the group's current leadership is guilty of a "coup attempt" against the general membership. And Charles Lee Morris, the editor and publisher of the San Francisco gay newspaper, *The Sentinel*, had aggressively pursued details of the organization's troubles.

The story is complicated enough to have earned the label of a "gay Watergate" from one of SOHR's vocal critics. If charges leveled against the organization are true, it seems an apt characterization. Indeed, Charles Morris jokingly calls his inside source in the group "SOHR (pronounced 'sore') Throat."

The accusations are particularly significant in light of the windfall expected from the Hollywood Bowl concert. The impressive Sept. 18 performance drew over \$350,000 at the gate, though production costs could run as high as \$300,000. But even the remaining \$50,000 would swell SOHR's treasury.

Attorney Caplan predicts the funds

could be tied up in court for months through civil or criminal legal action. Five members of the organization are reportedly planning a lawsuit against SOHR's leadership, in addition to an examination being conducted by Freitas' office.

SOHR was born on June 8, a day after the devastating gay rights defeat in Miami. The night before San Franciscans had poured into the streets in an unprecedented and impromptu display of anger.

The call went out for an organization that would protect gays from the threat implicit in Anita Bryant's victory. Over 100 "familiar faces" from the gay community showed up at a meeting at Guy Carry's Castro Street apartment and studio. Harvey Milk, a gay candidate for the Board of Supervisors, Caplan, Morris and other activists were present.

The group haggled over a name, settling on the Save Our Human Rights appellation as a response to Bryant's Save Our Children campaign in Florida. A press conference was scheduled for June 10 that would announce the new organization. And committees were formed to start the work of SOHR. Chairpersons were chosen informally by persons assembled in smaller groups handling media, fund-raising, political action and other concerns.

It was these chairpersons who were later to form an acting board of directors for SOHR. Critics maintain that the board members were to act only as "caretakers" until elections could be held, but elections did not come until three months later. Meanwhile, the board had taken effective control of the group.

SOHR (it was now in legal terminology an unincorporated association) met again a week later at the Gay Community Center at 330 Grove St. The word had spread and the organization now had scores of new members. Politically-oriented members suggested creating two parallel groups, one formed as a non-profit political organization, the other as an educational foundation. The arrangement was said to offer the advantage of

political action, while making the greatest possible use of tax-exempt statutes. No action was taken, but the stage was set for another meeting June 29 at Glide Memorial Church.

That meeting is crucial. It was either chaotic rule by mob force or democracy in action, depending on the witnesses. Three to four hundred persons attended, most of them new to the fledgling organization. Many of them did not like what they saw.

Says Caplan: "It was incredible, the acting board was up on the stage and they had prepared a set of by-laws that they wanted to railroad through the meeting. Remember, at this point these people (the acting board) were only considered the interim 'managers.'"

The first vote taken by chairperson Thomas Polk concerned the voting eligibility of the new persons. Members who had attended past committee or general membership meetings were distinguished by name tags issued at the door. The entire assemblage voted on the question, and elected to make everyone present a voting member.

The board presented its by-laws proposal, which was hotly debated. The most controversial provision was a \$12 dues requirement, which was thought too high by most of those present.

The proposal was soundly defeated, and a modest \$1 membership fee substituted in its place. (The \$12 membership fee would protect the group from so-called "street people," it was said.)

The entire by-laws proposal was referred to the Political Action Committee, which would study it and report to a general assembly July 13. But the July 13 meeting was not to happen.

Seven of the eight committee chairpersons acting as the interim board met privately at a member's apartment July 10. What they discussed can only be guessed, since those present have remained vague or absent-minded about the details.

Though acting secretary Ed Dundass maintained in a sworn letter to the



Aaron Russo (left) and Nancy Roth, president of the Save Our Human Rights Foundation at a Los Angeles press conference announcing the Hollywood Bowl benefit.

California Secretary of State that "in attendance (July 10) . . . was a majority of the membership of the Save Our Human Rights Foundation," only the seven board members are known to have attended the Sunday conference. Nor was it, as Ed Dundass claimed in the same letter "a regular meeting . . . duly called."

It was clearly a secret meeting unknown and unannounced to hundreds of people who had been admitted to the group, and who had paid the \$1 membership fee. Even the original hundred or so who had attended the group's formulative gathering (and selected the interim board) June 8 were not present.

The interim board (they had not been elected by anyone, Caplan points out) counteracted every decision made at the Glide Church meeting. They voted (unanimously) to incorporate Save Our Human Rights as an "educational" but not political organization. They elected interim officers. (Nancy Roth, president; Jim Beale, treasurer and Jud Kohl, central coordination.)

They voted to establish a \$12 membership fee, in defiance of the Glide Church meeting. And they voted to abolish the Political Action Committee, which the conservatively-inclined interim is said to have considered a "hotbed of radicals."

There would be no Political Action committee in the new Save Our Human Rights Foundation, Inc. — indeed, there would, by law, be no political action.

Eugenia Costello, acting secretary, and another board member, were reportedly dispatched to inform the Political Action Committee (which was meeting elsewhere unaware of the board's actions) that it no longer existed.

The next day the board issued a terse

and fascinating memo to "prospective" members of the group. It announced the cancellation of the scheduled July 13 general membership meeting (another would not be called until September). It also vaguely offered that elections of a permanent board would be held "at a later date."

The document continued mildly that SOHR "has been incorporated and copies of the by-laws will be available through committees. Membership applications," the memo continued, "will be available through your committee chairpersons. Membership dues will be \$12." The memo did not explain how some of the interim directors had become officers, it simply listed them.

The document implied the position that no one who had attended past meetings now had anything to do with SOHR — there were only "prospective members."

Caplan says the board acted in "flagrant violation" of the law. He said it "all would have been perfectly fine had there been no membership to consult, had there been no treasury, had there been no Save Our Human Rights before they sat down and did all this."

Caplan alleges that SOHR is guilty of fraud, by collecting money intended for political action; and channeling it to an "education" foundation perjury, in Dundass' letter to the Secretary of State which accompanied the incorporation papers; embezzlement, by taking the funds of the unincorporated Save Our Human Rights group and using them for the Save Our Human Rights Foundation, Inc. without a vote of the general membership; corporate law violations, on a number of legal points; and conspiracy to commit the named acts.

"You assume a duty when you work for a non-profit organization," Caplan says, "there are certain legal duties that you have under law. You damn well had better follow those laws."

Caplan, a community organizer with the demeanor and vocabulary of the '60s counterculture movement, grows angry when talking about the "take-over" at SOHR.

"The board is arrogant, elitist, coming out of who knows where." He says the members of the board have no previous experience in organizing, and no credibility with the gay community of San Francisco. He said gags "don't want to see any more scandals, rip-offs and hypes — every hype is a set back and that's what's happening."

Ken Malley, another member of SOHR is even blunter. "They're so latent student government. They've gotten carried off on this little ego trip. They should be put in jail — this whole thing is just a little Watergate."

The organization's legal committee, in a complicated six-page defense of the board issued August 4, maintains that the June 29 meeting at Glide was attended by "a large number of new people who in some ways did not share the existing members' ideas of what SOHR's activities should be, what it should stand for, and what type of image it should seek to project. These people, by virtue of their number, were in effect able to take over the June 29 meeting. Once they had succeeded in taking control of the meeting, they were successful in having passed a resolution that membership dues would be \$1 per year."

The statement continues that "it appeared from discussion at the meeting that most of the persons originally involved in founding SOHR favored a higher dues figure." The document then recommended that the board put the question to a vote of the pre-Glide Church meeting membership. The legal committee had conceded that the board acted illegally when it instituted the \$12 fee July 10.

Ballots were mailed to a number of persons who had attended meetings before June 29. Fifty-three persons voted to approve the \$12 membership fee, 18 voted no. The board now considered itself "on a proper legal footing."

The procedure of voting by mail leaves open the question of "selective mailing" of the ballots. Several SOHR members claim they received no ballot. Additionally, the ballots required the signature of the voter, eliminating the secret voting tradition.

The election brought out a significant contradiction in the board's position. While the legal committee maintained in its Aug. 4 memo that SOHR had no "precisely defined" membership prior to the June 29 meeting at Glide Memorial Church, the SOHR board had now recognized the existence of such a membership. The letter that accompanied the

Continued on page 16

The Celebration that almost was

Someone had affectionately dubbed it a "gay Woodstock," and "A Star-Spangled Night for Rights," held September 18 at the Hollywood Bowl, could have been. The right ingredients were certainly there — a renowned producer, superstar entertainment, a peaceful setting, a mood both electric and brotherly/sisterly, and a crowd of nearly 17,000 who had shelled out up to \$50 for a seat.

But when comedian Richard Pryor pranced onstage midway through the evening and literally told the gay rights movement to "kiss my ass," the benefit to raise money for the Save Our Human Rights Foundation took on an air more reminiscent of Altamont.

The concert was produced by Aaron Russo to show, as he happily announced from the stage at the onset, "how Hollywood, California and all intelligent people feel" about the encroaching anti-gay hysteria perpetuated by Anita Bryant and state Sen. John Briggs. Hollywood did seem concerned. An advertisement for "A Star-Spangled Night for Rights" placed three weeks previously in the Los Angeles Times carried the endorsement of hundreds of heavyweights from the entertainment industry.

The event had progressed relatively smoothly. The weather was mild and exceptionally clear, and the Bowl's grounds were jammed as early as 6 p.m. with groups picnicking on fried chicken, pates, cold salads and plenty of wine.

En route to the amphitheatre, the rush of concertgoers were greeted by people thrusting leaflets (among them Lesbian Concentrate and the Socialist Party) and then by a too-professional-looking group of about ten religious fanatics armed with placards bearing messages like "Homos Repent" and "Hell for Homos" and showering verbal abuse. It was a souring note of introduction, but only one minor scuffle was reported (quickly broken up by a watching policeman).

Inside the Bowl, the mood was friendly and festive, and the crowd (which included Paul Newman, Chevy Chase, Robert Blake, George Maharis, Tab Hunter, Paul Lynde, Olivia Newton John, Valerie Harper, Helen Reddy, and John Travolta) settled into their seats and maintained the party-like atmosphere by passing joints and pouring wine.

The show — staged and directed by Tony Award-winner Ron Field (with an able assist by Chipmonck on production and lighting design) — got underway around 8:45 with Christopher Lee's ponderous recitation of "The Ascent of Man," backed by the dramatically syrupy symphonics of the Hollywood Festival Orchestra, conducted by Terry James.

Lee's reading was followed by Lily Tomlin, whose appearance prompted a rapturous reception and a prolonged standing ovation interspersed with spontaneous shouts of "We love you." Tomlin skillfully related segments of her concert material, with a rap about the '50s ("when nobody was gay — only shy"), a howlingly funny anecdote about a straight couple vacationing in Dade County, and a tender story about grade-school teacher worship.

The disco-dancing Lockers — sans Toni Holt — then proceeded to execute their frantic leaps and lacklustre choreography to the accompaniment of "Flight of the Bumble Bee" and "Star Wars."

Next was David Steinberg, a "surprise" guest (mystery guest would have been more appropriate — why him?) who delivered one of his Vegasish, politically-attuned stand-up gigs, and then War — at least part of War (their lead singer had suffered an accident) — who led into intermission with a tiresome, over-long set abetted by the group Aalon.

The second half of the program started with a lovely *pas de deux* from "Le Corsaire" executed by the Los Angeles Ballet Company members John Clifford and Johanna Kirkland, after which Pryor was brought on. Like Tomlin, he was ecstatically welcomed.

Pryor seemed very "up" and at his usually sharp, crazy best at first.

"Back in 1952," Pryor told the audience, early on, "I sucked a dick . . . it was beautiful but I couldn't deal with it. I went home and didn't tell nobody."

But Pryor's humanizing comments were obscured by later comments.

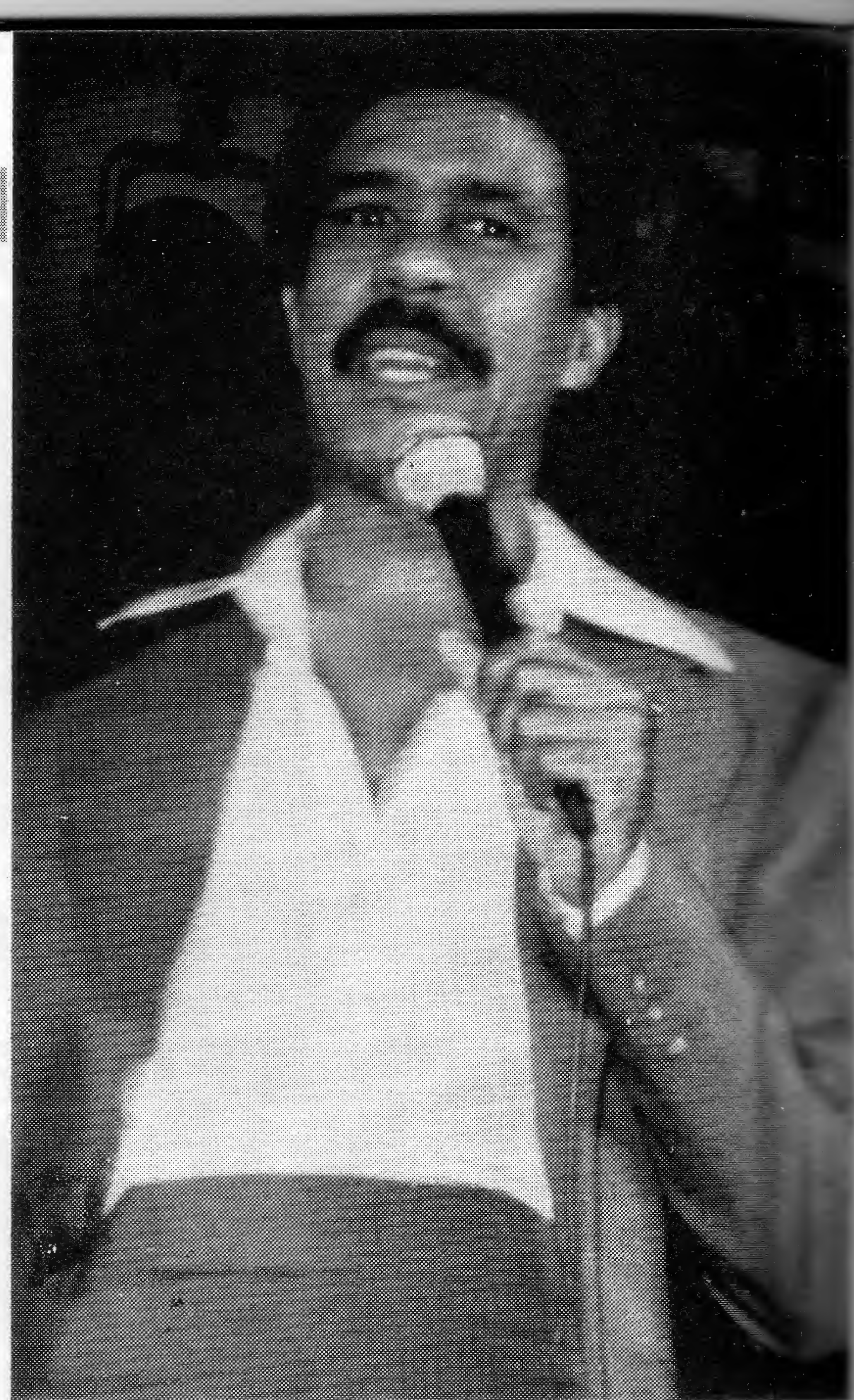
"Shit," Pryor said, appearing last. "What the fuck." Then again, "This is really weird." The comment seemed to sum up Pryor's alienation from his audience.

"I've never seen this much traffic in my life. I seen cars all the way from where to what. Comin' to this motherfucker this evening . . . to give us some money to suck a dick . . ."

The jeers began.

Then an incoherent jab at the women's movement "Mother fucker, women's rights. At this point, one gay man who was backstage reported that Lily Tomlin left for her dressing room.

As the chorus of jeers and boos increased, Pryor said "That's what I wanted . . . because this is an evening about human rights, and I am a human being. And I just wanted to see where you was really at, and I wanted to test you to your motherfucking soul. I'm doing this shit for nuthin'. They ain't paying me no money. But I wanted to come here and tell you to kiss my ass . . . with your bullshit. Ya understand? And



Richard Pryor

when the niggers was burnin' down Watts, you motherfuckers was doin' what you wanted to do on Hollywood Boulevard . . . didn't give a shit about it."

Then the now-famous sign-off: "Kiss my happy, rich black ass!"

Russo rushed onstage to apologize. "I'm terribly embarrassed," he offered. "I want everyone to know this wasn't planned. The show tonight started out and will end up on a positive note. I'm not going to let one person's antagonism stop it."

His words didn't help, and singer Tom Waits, who had the unfortunate task of appearing next, was booed mercilessly as he gutterally rendered a laconic version of "Standing on the Corner."

Unanimous cries of "We want Bette" filled the amphitheatre and, following a brief, unnecessary delay, Bette Midler made her entrance, camping across the stage fitted out as the Statue of Liberty and pulled on a rope by the Harlettes (Ula Hadwig, Sharon Redd and Charlotte Crossley).

Midler managed to partially restore the basically apolitical mood of the evening with a classic Midler putdown ("Who wants to kiss this rich, white ass") and her traditional opening song, "Friends." The remark earned her a standing ovation, but the rest of her set seemed strained and somehow inappropriate after the Pryor furor. (She has not performed on stage for a year and one-half.)

Still, despite badly scraping her knees and the freakish intrusion of a wandering fan who calmly jumped the stage and started towards her (he was promptly whisked off by a bevy of security guards), Midler valiantly ran through a truncated version.

—Bob Kiggins

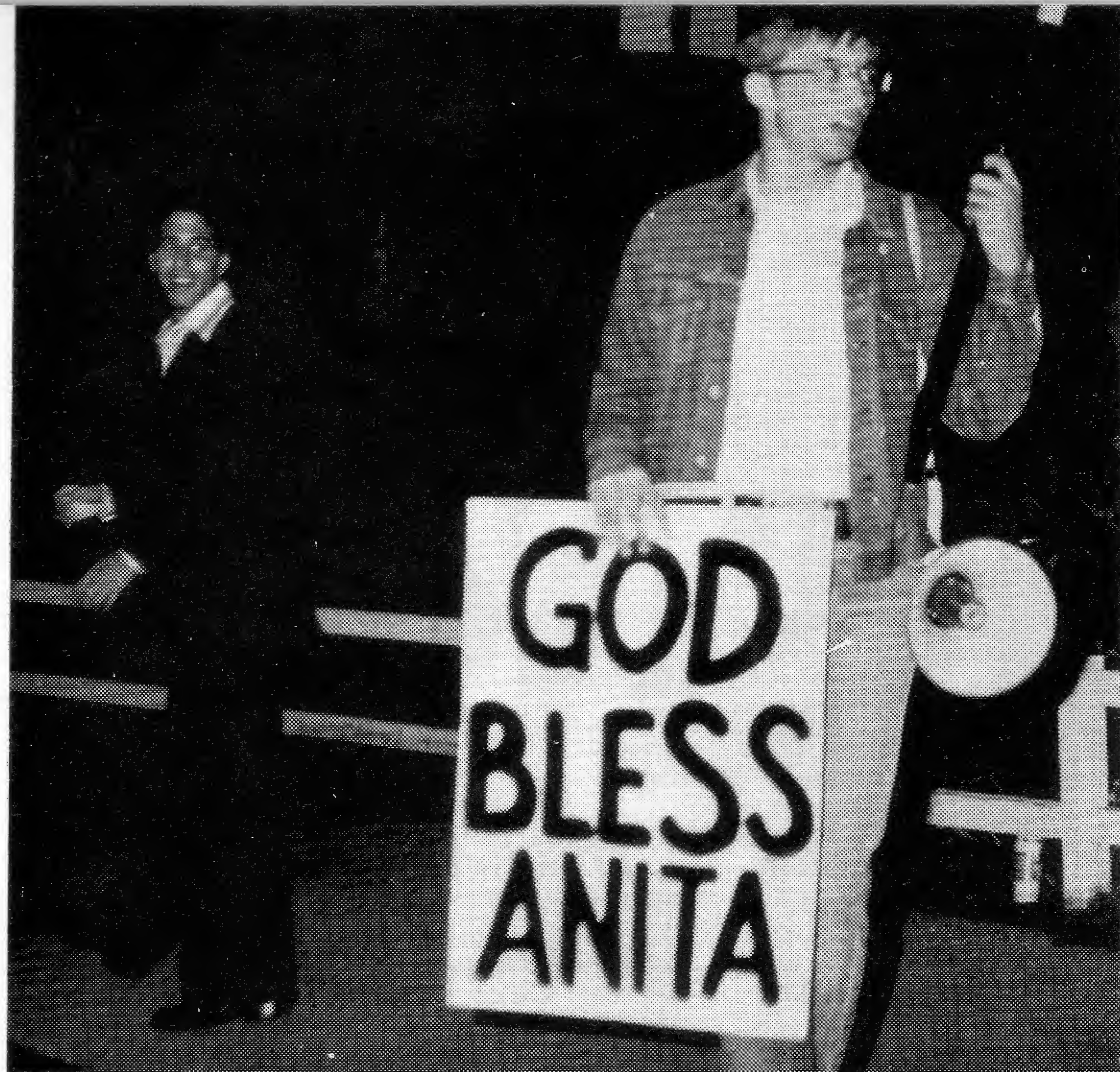


PHOTO BY PAT ROCCO

Tracking down Anita's Source

By James Spada

For the past several months, Anity Bryant and her disciples have been waging a fear campaign in Dade County, Florida to repeal a recently passed County ordinance banning discrimination against homosexuals in housing and employment. Bryant and her followers have made a wide variety of charges against gay people, most of them totally absurd and unfounded. But, compared to the anti-gay propaganda of an ever-growing California hate group, the Bryant rhetoric is mild. In fact, several of the members of Bryant's "Save Our Children From Homosexuality, Inc." have admitted that the whole of their knowledge about the subject has come from literature supplied by the California group, which calls itself Christian Family Renewal.

Based in Clovis, Calif., the group is headed by Joe Ledbetter, a self-styled "former homosexual who has found Jesus." In thousands of flyers — distributed liberally throughout Hollywood — and in pamphlets and books selling for prices ranging from \$1 to \$5.50, Ledbetter paints a picture of homosexual life that makes Bryant sound liberal.

His personal testimony starts out like this: "At the age of 31, I lost all my teeth, I lost my chance to be a singer, I lost just about everything I ever dreamed of — because of homosexuality. For me, looking back over 15 years, homosexuality means loneliness, suicides, murders, venereal disease, unhappiness, living in dumps on handouts and welfare."

Ledbetter doesn't attribute his problems to his own lack of personal hygiene, talent or stability, but to homosexuality. And he goes on to claim that most homosexuals are in the same boat. He liberally quotes a judge named John M. Murtaugh, author of *Cast The First Stone* (which no one I've spoken to seems to have heard of). According to Ledbetter, Murtaugh claims that half of the murders and half the suicides in big cities are committed by homosexuals. There are, of course, no figures to back up this claim. Other experts quoted are Dave Wilkerson (head of "Teen Challenge") who says, "Without a doubt, the greatest threat that homosexuals impose on our society is the seduction of children," and an unnamed "psychologist" who is quoted, apparently with a straight

face, as saying, "Not every alcoholic is a homosexual, *but every homosexual is an alcoholic.*" (Emphasis mine.)

It doesn't stop there. In Ledbetter's experience, he found that "Witchcraft and satanic worship were always part of the homosexual scene." Ledbetter says he was tempted to join the witches, "but apparently God had other plans."

Ledbetter then became involved in Christian Family Renewal, which claims that only Jesus Christ can "save" gays. The use of Jesus' name, and the Holy Scripture, to condemn homosexuality is a favorite device of groups such as Christian Family Renewal and Save Our Children, Inc.

Troy Perry, head of the Universal Fellowship of Metropolitan Community Church; says such tactics "make me sick to my stomach."

Perry laughs when read some of the more outrageous statements of these groups, but then becomes somber. "You know, the whole thing's a joke. But it really isn't funny because there are a lot of people out there who take these statements seriously." Perry's church has had some unfortunate encounters with gay hate groups. Six times, Metropolitan Community Churches across the country have been torched and burned to the ground. Perry feels the fires were started by gay hate groups like Christian Family Renewal. "Many of the people in these groups are simply homophobic — they are using gay people as the last scapegoats, people on whom they can vent their vicious hostilities. They quote the bible to justify their outrages."

Perry is equally upset with those Christians who sincerely believe that the Bible condemns homosexuality. He believes they are wrong. "There are scriptures that justify our existence," says Perry. "In Isaiah, the 56th chapter, the Lord concerned himself with gay people — and with sexual minorities. When talking about eunuchs, He said — to paraphrase — Unto the Eunuchs I say, the day will come when I will give you a name better than the names of sons and daughters and a place in My house because My house should be called a house of prayer for all people." I don't believe the prophet Isaiah was talking just about castrated males, but all people who were

not meant to marry heterosexually. Jesus spoke of three types of eunuchs — those that are born of their mother's wombs, those made eunuchs by the hands of men and those who are eunuchs in the service of God. He wasn't talking about castrated males when he spoke of eunuchs who are born of their mother's wombs — he was talking about you and me — gay men."

Anti-gay groups who quote scripture, according to Perry, "want to box God in, want to tell him what he should do. The word homosexual wasn't even in English scripture until 1952, when it was added to the revised standard version. The translation simply reflects the bias of the translators."

Questions have been raised about the motives of such anti-gay groups. The Christian Family Renewal Group supplies literature to help save souls — for a price. To test their Christian generosity, I wrote to them explaining that I was a 16-year-old runaway who had fallen into the gay world and wanted to get out. I wrote that I couldn't afford to send any money for their literature, but that I hoped they would send some anyway so that I might be saved.

I received nothing but the free pamphlet on which I had originally found their address and a price list of books with "straight from the shoulder answers on homosexuality," and a letter from Murray Norris, president of Christian Family Renewal. To my surprise, Norris wrote that "I don't think we have any materials that will help you directly, but our materials are not aimed primarily at the homosexual." This after a two-page flyer about homosexuality with a list of books to buy at the bottom. Norris gave me the names of several people to contact and a "free hotline." Then he added, "Probably the thing we can do best for you would be to pray for you that God will help you get the strength needed to break the chains of homosexuality."

Prayer, at least, is free.

Spada is a free-lance writer living in Los Angeles. He is the author of the recently published book, "The Films of Robert Redford." This is the first in a series of articles on the hate industry in America.

The Vatican vs. Father McNeill

By Paul Hardman

Descending by train through the Swiss Alps, the sound of tolling bells accompanied him on the last leg of his journey. The object was an audience with Pope John XXIII on the issue of homosexuality. By the time Father John J. McNeill reached Rome, Pope John was dead.

But McNeill's hopes for acceptance of gays in the Roman Catholic Church did not die there. A modest man of simple tastes, McNeill had witnessed the oppression of gays as well as Jews in the Nazi death camps of World War II. He made gay oppression his cause.

As a "gay celibate," McNeill has recently become a central figure in the centuries-old controversy about homosexuality and the Church. His book, *The Church and the Homosexual* (Sheed Andrew & McMeel, 1976) has sold 15,000 hard-cover copies and McNeill has become the leading advocate of a more liberal Catholic view of homosexuality.

McNeill himself has become the issue for many theologians. He boldly opened the discussion after six centuries of silence from Rome. In 1973, he was ordered silent on the subject, and all but driven from his Jesuit order. His works were scrutinized by fellow theologians on the order of the Vatican. But instead of censure, the Jesuits concluded that McNeill's work had merit, and permission to publish his book was granted in January 1976.

But now McNeill is silenced again. According to an order issued by the Vatican in August, McNeill may neither preach, write or speak on the subject of homosexuality.

McNeill insists that the order "does not in any way demand retraction or repudiation of my ideas or judgements in the book." That contention is confirmed by his superior, Father Eamon Taylor, who says the directive "doesn't represent a canonical penalty or condemnation of the man." But the order must be a blow to McNeill, who has worked for orderly change within the Church all his adult life.

In the *Church and the Homosexual*, McNeill argues that homosexual love can be morally good and should be measured by the same standards as heterosexual love. It contradicts the official view of the Vatican published in the "Declaration on Certain Questions Concerning Sexual Ethics" issued in January 1976. It says of gays, "that their culpability will be judged with prudence. But no pastoral method can be employed which would give moral justification to these acts on the grounds that they would be consonant with the condition of such people."

More damning still, the Declaration says that "homosexual acts are intrinsically disordered and can in no case be approved of." Like many such edicts, no justification for the view is given. The conclusion, the document states, "is according to the objective moral order."

In 1970, McNeill published his first work on the subject of gays in the "Homiletic and Pastoral Review," a conservative church magazine for priests. Entitled "The Christian Male Homosexual" it caused quite a stir.

In that article, McNeill considered the question of "ethically responsible homosexual relations" and asked if there were not gay relationships which were morally good and acceptable. He also argued that priests could abstain from homosexuality, and so become "gay celibates" equal in virtue to heterosexual celibates.

The attention drawn by the article prompted McNeill to consider a much larger work. Within two years the first draft of his book was ready.

As one of the founders of the lay Catholic group for gays, "Dignity," it was not surprising that the manuscript was first read to its members. McNeill was the keynote speaker at their first national convention held on Labor Day weekend 1973.

A month later, a summary of McNeill's ideas was published in the *National Catholic Reporter*. It too drew an overwhelming popular response.

Church officials did not ignore the attention given McNeill's work. The priest was ordered silent for the first time, by Father General Pedro Arrupe, from the Vatican.

The order was largely prompted by an "erroneous" report in the magazine *Living Church*, which concluded that Father McNeill approved "the liturgical solemnification of homosexual marriage." McNeill says he was misquoted on the subject.

Aside from silencing McNeill, the edict also ordered that all his writings be examined with a report forwarded to the Vatican. A special committee was established in the United States to examine McNeill's work. The panel included theologians Avery Dulles, Richard McCormick, Rikard Roach, Robert Springer and Charles Curran. Other panel members chose to remain anonymous. Without commenting on the correctness of McNeill's theories, the board concluded that McNeill's work was scholarly and worthy of publication.

Arrupe responded to the conclusion in April 1975 by asking that McNeill's manuscript be sent to him in Rome for scrutiny. Though the manuscript was "lost" for five months, Arrupe agreed to publication if some revisions were made.

As McNeill's book makes clear, his opinions are at variance with official doctrine, doctrine which only the Pope and his bishops may establish. Having met all the Church's requirements, McNeill's "imprimi potest" is now withdrawn unexpectedly. One need look no further than the Dade County controversy to learn why.

McNeill was born 51 years ago in Buffalo, N.Y., the son of devout Irish Catholics. He served with the U.S. Army in Europe, and was among the first Americans to invade Nazi Germany from Lorain, France. Captured in the Zaar Basin, he became a prisoner at the Lukenwalte concentration camp.

It was there and in Berlin where he became acquainted with the suffering of Jews, gays and other unpopular minorities. And it was there that McNeill and his fellow prisoners were made to sift through the rubble and dig for the dead of Berlin.

"I definitely had a calling," McNeill remembers. "I had a calling to help people in pain. Like a recurring dream I saw myself taking on the pain of others as if it were my own."

"Even before the war I knew I wanted to be a priest, I always knew that, but my war experiences as a prisoner taught me what pain and suffering were."

After the war, McNeill entered the Carisus Jesuit Seminary and joined the Society of Jesus (the Jesuit order). He later studied at the Woodstock Seminary in New York, where he was to remain for 15 years.

From 1959 to 1961, McNeill attended the University of Louvain, Belgium, where he received his doctorate. It was Louvain where he met the French existentialist Maurice Blondel, who, according to McNeill, was the principal thinker behind Pope John's liberalizing Vatican II Declaration.

After John's death, McNeill returned to America to teach at Fordham University in New York City and at Le Moyne in Syracuse. At his former seminary at Woodstock, Father McNeill taught Christian Ethics, as a professor of Moral Theology and Sexual Ethics.

When first silenced by the Church in 1974, he took refuge in a teaching position at the prestigious Union Theological Seminary in New York.

Homophobia, McNeill contends, began with the Church. It will end, he says, only when the Church adopts a different view. (Unlike many Protestant churches, the Roman Catholic Church may interpret scripture to allow for a "potentially more liberal force for change," McNeill says.)

The Church has always condemned sex acts which are not for the purpose of conceiving children. In 1930, Pope Pius

XI rejected arguments that there were other acceptable ends to the sex act besides procreation (such as uniting a marriage).

This doctrine was reaffirmed by Pius XII in 1951.

But change seemed in the wind when Pope John XXIII established the "Papal Commission for the Study of Population, the Family, and Birth." The death of John, however, seriously slowed the course of reform.

In 1968, Pope Paul issued the encyclical "Humanae Vitae" which reaffirmed traditional thinking. Every sex act must remain "open to the transmission of life," the edict stated. But Paul stopped short of designating that teaching as infallible. In fact, Monsignor Ferdinando Lambruschini, speaking for the Pope, said the policy was open to reform.

The Church controversy spawned by the Humanae Vitae over the twin issues of abortion and birth control was to be repeated seven years later when the Church issued its first comment on homosexuality in six centuries.

A reaffirmation of policy was clearly needed. Conservative Church men in New York had become embroiled in a divisive controversy over Intro 2, the gay rights bill before the New York City Council. (See box.)

The answer was the now-famous "Declaration" concerning homosexuality issued in January 1976. It condemns gay sex as "intrinsically disordered."

Theologian Giovanni Gervani responded that the declaration "will make the bankruptcy of policy so evident, it may bring a counter reaction to bring about change for the better."

"As it is now," McNeill has noted, "if a homosexual avoids having a lover, but lapses and his indiscreet sex, he may be forgiven and remain within the Church. But if he loves but one and remains faithful to that one person, he cannot remain within the Church."

"This paradox is intolerable for a moralist to rationalize," insists McNeill. As Professor Laud Humphries has noted, "Catholics are the ones arrested in restrooms. At least one-third of all those arrested for public sex are Catholic." By negating love, the Church has promoted promiscuity.

"God created homosexuals, according to his plan," McNeill has said. "There is no clear condemnation of homosexuality in the scriptures. Homosexuals have gifts for human society."

Love, McNeill seems to say, given freely, without obligation or duty, is a superior love. This is the love given between gays.

Such love is superior, McNeill contends, like the love between God and the clergy. A search for the perfect love, then, becomes for the gay man or woman, the search for a perfect life.

It is powerful and beautiful thinking. Thinking which the Vatican now silences.

Religious politics and the current gay rights controversy seem the source of McNeill's current difficulties with the Church. Yugoslavian Cardinal Franjo Seper, the ancient prelate who heads the Sacred Congregation of the Doctrine of the Faith, is responsible for the gag order. Seper, a confidante of Pope Paul, has been under heavy pressure since he approved the publication of McNeill's controversial book.

The move to silence John McNeill was sudden. He is charged with "encouraging false hopes" in homosexuals which may lead to misunderstanding Catholic teachings.

Father Taylor, McNeill's Jesuit superior, hoped that the Vatican's "wise" action would "cool down the discussion."

There are those who believe the discussion may have just begun.

Paul Hardman is chairperson of the Pride Foundation in San Francisco, and a friend of Father McNeill. He is a contributing editor to the ALTERNATE.

How the Church Killed Gay Rights in N.Y.C.

Nowhere does the issue of separation of church and state come in sharper focus than in New York City, where the Roman Catholic hierarchy has successfully (and often covertly) lobbied against gay rights legislation for four years.

New York City's Cardinal Cooke and Bishop McGovern first took an abivalent stand on the issue in 1973, in response to the introduction of a gay rights ordinance in the New York City Council, Intro 475. Speaking through Brooklyn attorney Mildred Stanley, the prelates recognized the validity of civil rights protection of gays. But the Church reserved its right to make moral judgements against gays, and cautioned that any gay rights bill should not infer endorsement of homosexuality.

(In the New York state legislature, an unofficial Church lobbyist, Charles Tobin, successfully opposed sodomy repeal

in 1971, saying that such action would support a "deviant" culture and increase gay activity. New York state's sodomy law remains on the books still, a tribute to the power of the Church and conservative legislators.)

A poll taken by the New York News following the U.S. Supreme Court's decision to let stand Virginia's sodomy law, showed that New York Catholics overwhelmingly favored gay rights. Eighty-four percent of the Catholics questioned favored gay rights, and 61 percent opposed the Supreme Court decision. The poll has gone unheeded by Church officials.

In 1974, the gay rights ordinance was reintroduced in the City Council as Intro 2. Father John McNeill reports that the Church leadership was shocked when the bill was reported out of committee to be considered by the full council.

The prelates stepped up their campaign. A letter to the Catholic News describing homosexuality as "a menace to family life," was reportedly hand-delivered by a Church official. Soon, bishops from around the country issued statements condemning gays.

"Homosexuality is an increasing threat," said one bishop. "Urge city legislators to oppose homosexuality," said another, "Defeat homosexual activities bill," demanded a third.

Bishop James Mahoney jumped into the controversy in April 1974 following the endorsement of gay rights by the National Federation of Priests Councils. He was reportedly furious with their stance.

Soon the New York Times published a list of priests who supported gay rights. The Priest Senate of New York took violent issue with Mahoney.

By May, Catholic opposition to the rights bill had solidified. A Committee for the Protection of Family Life was established to lobby against it.

A letter opposing gay rights was sent to every priest in New York City. Homosexuality, the letter said, was a threat not only to the family, but to the Church itself.

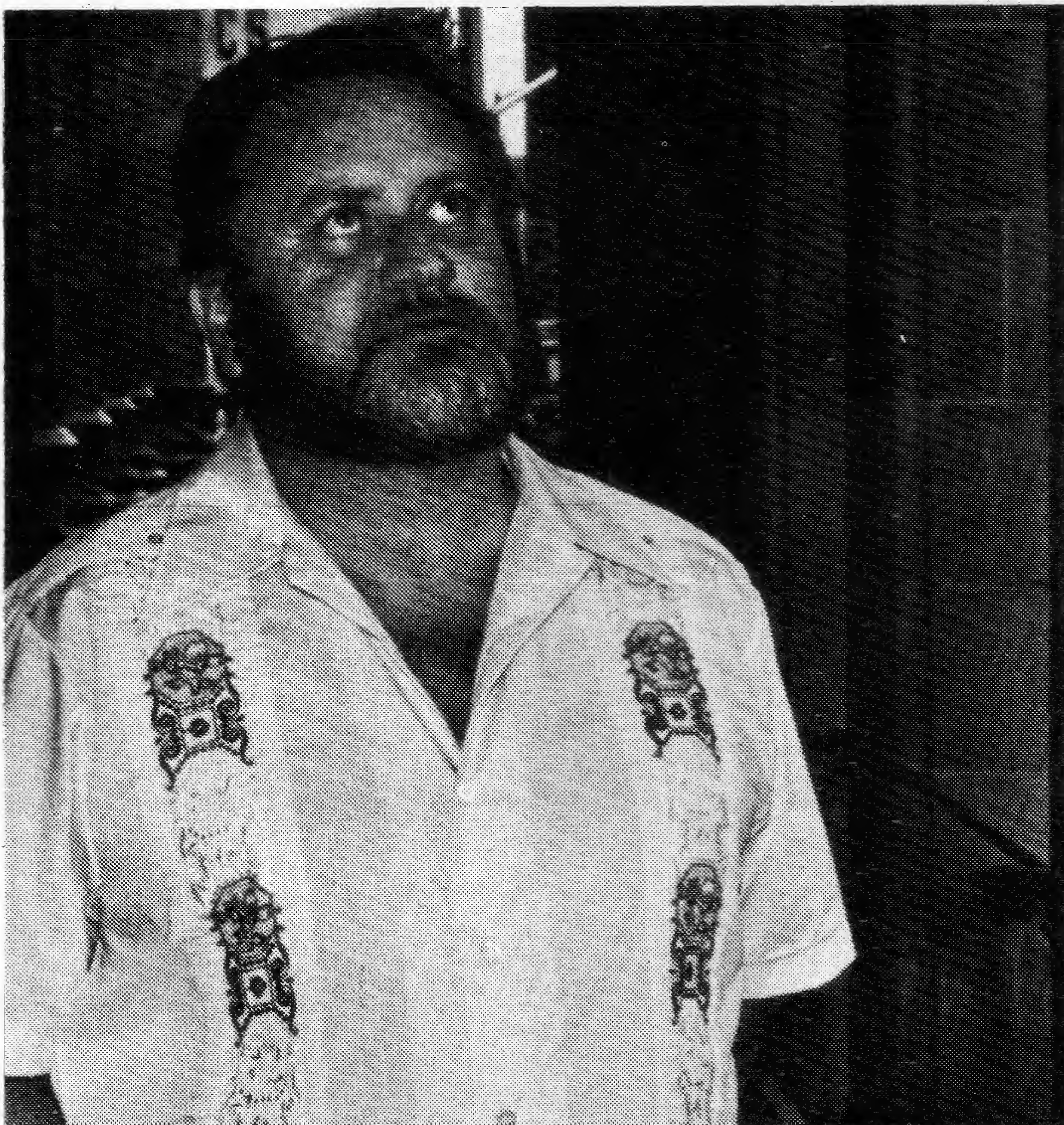
By October, so-called citizens groups sprung up to fight the ordinance. A telephone campaign was waged, and angry gays accused the Church of picking up part of the tab.

A survey appeared showing that 30 percent of New York City's Catholics were practicing gays, at the same time as Church officials labeled support of Intro 2 "a sin."

The controversy eventually led to the Vatican's 1976 declaration, which cemented the Church position against homosexuality. It could, the edict said, "in no way be condoned."

Dignity, founded by Father McNeill and lay Catholics in New York, had declared during the furore that "homosexuals can express their sexual preference and still be good Catholics."

After three years, Dignity's message is still not heard by the Catholic hierarchy in New York, or the New York City Council.



FATHER McNEILL

PHOTO BY PETER MELILLO

— P.D.H.

Continued from page 11

ratification ballot had been addressed to "SOHR members as of June 28."

Board members have claimed that the handful of persons who gathered for the July 10 meeting represented a "majority" of the SOHR members. This is clearly in variance with the membership rolls maintained by the group and the number of members asked to ratify the board's \$12 dues proposal.

Though the legal committee frankly admitted the board's error on the dues action, it remained moot on the legality of signing incorporation papers without the approval of the membership. Members of the SOHR board would not discuss this point when contacted.

In fact, claims Caplan, the board sent three sets of incorporation papers to The Secretary of State's Office in Sacramento. The first papers were, Caplan says, signed by then-secretary Eugenia Costello - they were notarized July 10. Caplan says this information was confirmed by Bill Holden of the Secretary of State's Office, who said he received incorporation papers from SOHR July 12. Caplan says the first set of papers were rejected by the Secretary of State on technical grounds. A second set was then submitted, Caplan says, and again rejected.

The third attempt to incorporate was then successful, according to the at-

torney. That third set of incorporation papers was again dated July 10 - but they were not filed by SOHR until Aug. 17. And the signator had changed as well. The papers were now signed by Ed Dundass, the new interim secretary.

"The conflict in dates," says Caplan, "is obvious."

Eugenia Costello has confirmed that "there was only one set of papers" signed at the July 10 meeting. It seems apparent as well that SOHR did not prepare two or three set of incorporation papers on the same day. How then did two sets of documents (possibly three) come to be submitted to the Secretary of State five weeks apart - both sets notarized with the same date?

"I'm so tired of people knocking other people," Costello said. But she would not answer questions about the July 10 meeting - even to reveal the location of what had been described as a regular meeting . . . duly called." (The meeting was held at the home of Jim Beale, according to one source.)

Costello said, "I do not choose to answer any more questions."

Costello referred questions about legal matters to Richard Marrel, an attorney and member of SOHR's legal committee. But Marrel said he had "no authority to speak on behalf of the corporation." In fact, he said, "no one person" had such authority.

Marrel confirmed that the July 10 meeting was held at Jim Beale's home, though he first said he "couldn't recall" where it had been held. Marrel attacked a Sept. 8 article in the San Francisco *Sentinel* as "fraught with lies and misconceptions." But he was not "authorized" to discuss details of the article, or the allegations against SOHR.

Nancy Roth, president of SOHR, did not respond to several requests for an interview.

Ed Dundass reacted sharply to the *Sentinel's* article, which repeated charges of fraud leveled against SOHR. He implied that *Sentinel* publisher Charles Morris was "psychotic."

"I can't figure out why he's doing this," Dundass said, "I don't consider him psychotic unless proved." Dundass claimed to have training in psychology.

Dundass gave "money" as the motive for the accusations leveled against the group. He did not elaborate on the charge.

A former member of the SOHR board, Dundass is receiving funds from SOHR for videotapes he has prepared of the National Gay Leadership Conference in Denver, and SOHR's scheduled symposium at San Francisco State, according to several SOHR leaders. The funds

Continued on page 27

THE JACK WRANGLER FRATERNITY



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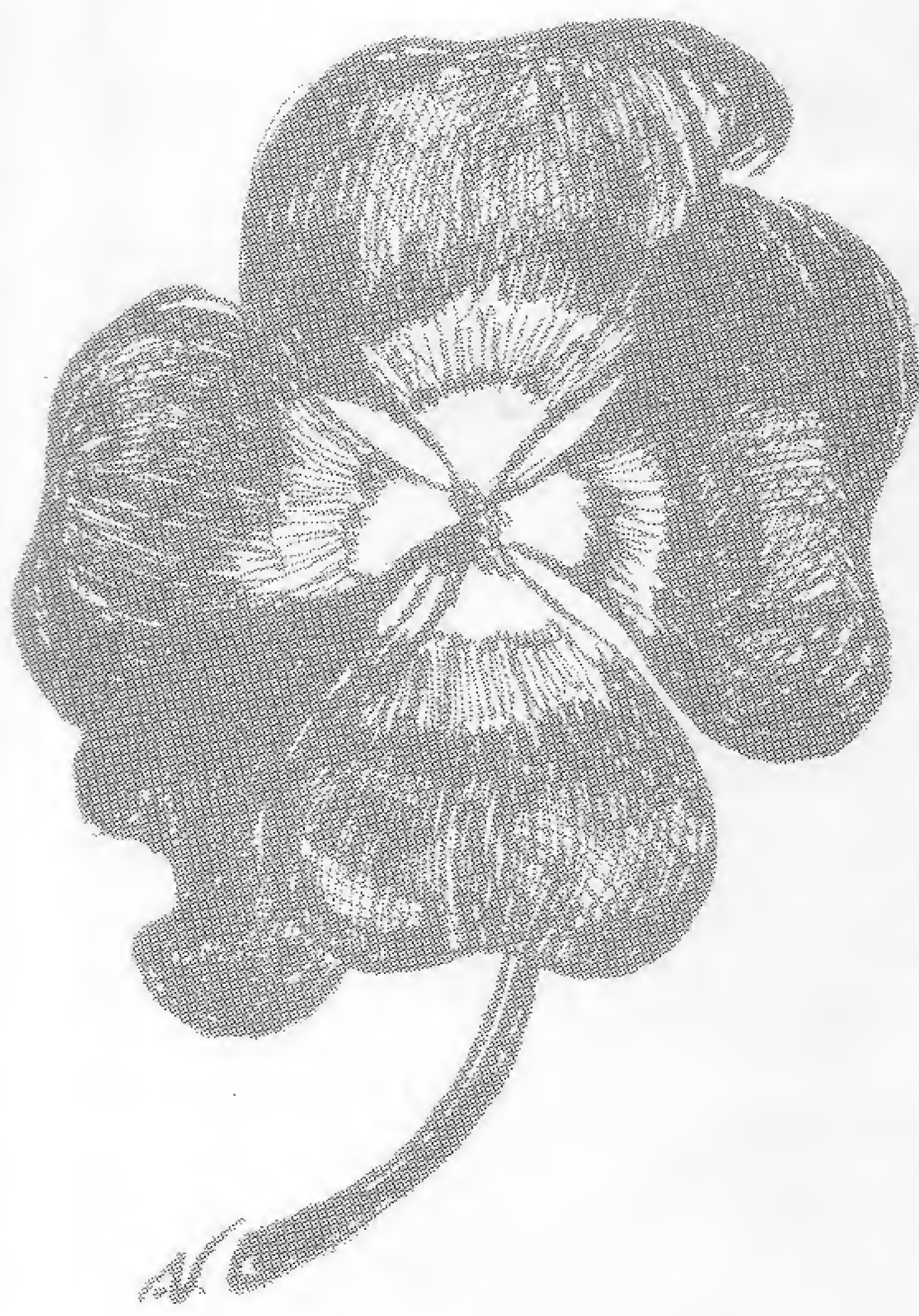
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A Pansy Is A Flower, Not A Fruit...

By Bruce Werner

*"But the longer I live on this
Crumpetty Tree
The plainer than ever it seems to me
That very few people come this way
And that life on the whole
is far from gay!"*
—*"The Quangle-Wangle's Hat"*
Edward Lear, 1812-1888

I think I've figured something out, here. It came to me in one of those rare moments of deep insight that most lesser men simply never experience. (There are times when it pays to be an introvert.) Here it is: The reason we homosexuals are so villified, nay, verbally crucified these days, is that our own name for ourselves, the one we used at one time exclusively, almost like a secret password, has become common knowledge.

Blacks were calling themselves black for years before the white folks picked up on it and it became part of the common vocabulary. Who the hell ever heard of a "Mex/Tex" until Lee Trevino came around? More recently, we've seen "Ms" making the rounds. Although it still raises hackles on a lot of red (and not-so-red) necks, it's slowly having its way. After all, it makes letter writing a lot easier, and can provide one nifty defense against adultery in most divorce courts. ("Don't blame me, Your Honor. When she first approached me in that dark bar, she wasn't wearing a ring and her opening line was, 'Just call me Ms. Jones...'")

Now, we too have our own public name: Gay. Half the problem is the damned name itself. I'd like to meet the genius who first thought it up — I mean, hell man, it sounds just plain weird. And what, exactly, is it supposed to mean? Are we a bunch of layabouts, going from party to party, always laughing and having a good time? Don't we ever get depressed? Or bored? Like the other ninety per cent? Just what is it we have, or do, that makes us "gay"?

No one likes a person, who's *too* well adjusted. That's simply a fact of life. You've met them, those people who are always smiling, always happy, always finding life a challenge and a wonder. Their jobs are never dull, they don't get angry and yell, can always find a redeeming quality in any situation. They never, ever, get a hangover. Wouldn't you really like to kill them? Wipe that silly smile right off their smug faces? With your

boot? So would I. So would anybody.

And that's just my point. Nobody's going to like us if they think we're always happy, always well-adjusted, always "gay." No way, not if they believe we really have it that good. And we must, otherwise we wouldn't insist on being called "gay." Individually, that's pretty smug. When they figure out there must be ten, fifteen, maybe *twenty million* of us out there, all just laying back and being "gay," well, they'll just resent the hell out of the whole situation.

They're not "gay," no sir, not at all. They're "straight," which is pretty awful in itself. I mean, when you think about somebody who is "straight," you think of a person who's not with it, uptight, boring, conventional, dull, dull, dull — as in "straight-laced," or a "real straight arrow." In this day and age of youth and being terribly up-to-date and getting-your-head-together, being straight is not so hot. In fact, it's more than just not so hot, it can be a real honest-to-God insult in the right circles.

Essentially, what I'm talking about is public relations. It was probably a lot better before the name "gay" became a common one. Up until a few years ago, we had a lot of names, and most of them probably got us more understanding, or at least less resentment than this one is likely to get. Let's look at a few of the more popular old names we used to be called

Take "fairy." That was a good one. A fairy is a little critter, no bigger than your thumb, with diaphanous wings, sort of a human butterfly, with maybe a few small magical powers. Nice and easy to cope with, no threat to anyone. Besides, they were mythical creatures, didn't really exist at all. Something you can talk about now and then, but not actually believe in. Hell, like us, they don't really exist. And, if they did, all they'd do is linger around the bottom of your garden anyway. Kind of like the snails.

"Pansy" has always been one of my favorites, personally. It's not all that bad, being compared to a flower. Of course, it could have been a little more macho flower, but it's a lot better than a mythical character who flits around the wrong end of the backyard, under the rose bushes. It has a few positive connota-

tions, too. At least, pansies are decorative, and real. Once again, they're absolutely non-threatening. What's a pansy going to do? Leaf you to death? Seduce your peonies? Not likely. It was a nice, innocuous name for a nice innocuous problem. Or, no problem at all.

Moving right along, how about "fruit"? In light of Anita Bryant's recent efforts in our behalf, this one is particularly poignant. There was a slogan in that campaign, "boycott Florida Oranges, Use California Fruits." We made that one up, and I liked the hell out of it. This term "fruit" brings to mind the image of a dozen grapefruits marching down Main Street. Or, maybe, a score of kumquats picketing City Hall. Not bad. No one is going to be concerned with a fruit. It's actually a very amusing name, giving the problem some downright funny connotations. No sir, no worry with an avocado!

There's the one most of us are very, very fond of: "Faggot." We are constantly calling each other "faggot," or, for short, "fag." It's our "nigger," and like that word, if you're not one of us, you better not use it. Not if you like your face the way it looked in the mirror this morning. (Oops, didn't mean to get militant there.) It's got a really satisfying way of rolling off the tongue, especially when shouted out the window of a passing car — "Faggot!" — ah, what a sense of satisfaction just shouting it can give. Mostly hard consonants and only two syllables, so it's easy to remember. Then, too, the short form can be used if one is too busy, or forgets to slow the car quite enough when passing that particularly peculiar bar in town. The word lends itself quite nicely to the mother tongue as she is shouted in American today. Quite nicely, indeed.

The etymology of the word is kind of interesting. Gives some meaningful insights into long-held attitudes about us. It can mean either a kind of puffy, ruffled embroidered lace, once used for the cuffs of English and French dandys' shirtsleeves. Thus the expression, "He dresses like a fag." Thank goodness, the days of tennis shoes and angora sweaters are gone forever. I've always been more of a Levis and sweatshirt slob than an angora pretty. Everyone knew, back then, that if a guy dressed that way, he just



VENTGEN

wouldn't do anything to mess himself up, including fight back . . .

The other meaning is a bit more grim. That one refers to a bundle of sticks, used to start a fire or keep one burning long and low during the night. "Throw another faggot on the fire!" was a common expression back in Joan of Arc's day, when fireplaces and the hearth were common. Today, unfortunately, that's just what a lot of those good folks across the country would like to do. It's one solution, I suppose, but couldn't we talk this over? (Let's not forget the religious aspect either. It's been a long and honorable tradition to burn heretics and other troublesome sinners for their transgressions. Maybe this term was so popular because it not only sounds so great when you say it, but it carries a handy solution as well. A bit extreme, but a solution.)

Let's keep going. There are the two old names that kind of go together: "Homo" and "Lezzie." These two are, of course, based on our more formal names, Homosexual and Lesbian. For some reason, these two terms have a low-down and dirty feeling, even though they come nowhere close to being swear words. They don't even refer to a nasty part of the body, or to a sexual act, either of which is usually a terrific basis for a cuss word. (Remember, one of the most wonderful things you can do with someone is also one of the most disgusting things you can tell them to do, as in "---- you," "---- off," or "---- yourself.") Nonetheless, they kind of make your skin go all creepy/crawly, don't they? I never have been able to figure out quite why one gets that feeling from the two terms, but you do. Although, maybe it's because they're all soft consonants and vowels. Either one sounds very effective, especially when hissed between clenched teeth.

Finally, there's the granddaddy of them all: "Queer." This one was very much in vogue when I was growing up. (Oh, those many, many years ago . . .)

The word has a nice ring to it, too. Easy to say, sort of just pops off the teeth like a stuck piece of chicken. Besides, spoken properly, it gives the opportunity for some really great facial expressions. Honest — watch yourself in the mirror when you say it. Better yet, try making it into two long syllables (Queeee-ehhrrr, sort of), and then watch. It lends itself very, very nicely to a sneer.

It used to be part of a lot of neat expressions, like "queer day," "queer weather," and "queer duck," most of which, queerly enough, we don't hear much these days. It's kind of interesting to note that they all seemed to refer to an unusual state of affairs that was brief in duration, couldn't last long. How long, after all, can a duck live or a day last? Once again, it's a fairly non-threatening phrase that carries a solution with it. He's queer, but not for long . . .

Nowadays, all the old names seem to have gone out of style. It's not only the pointy-headed liberals, either, it's just about everybody. Don't think it's a change of attitude, it's just not stylish, not "with it." It's old fashioned. Remember, in the U.S. of A. in the seventies, being prejudiced is one thing, but being out of date is unforgivable.

And now that we do have one national name, we've got the national recognition that goes with it. The country knows of us as a group, and a large one, to boot. People everywhere are suddenly aware that we're not merely the local fruit, only the neighborhood pansy, not even the town queer. Uh-uh. Now, we're the GAY COMMUNITY OF AMERICA. And that IS threatening. We're not just a few weirdos anymore, we're millions strong, THE GAY THREAT. (Okay, who still remembers the YELLOW PERIL? How hysterical we all got about that one for a while?)

It was bad enough when the blacks started acting up, then all those Puerto Ricans and Chicanos got into the act, and now the damned women — well, it's

more than any normal, red-blooded American should have to put up with. It's another cause for arguments and headaches in a world that is fast losing its traditional values. (And the traditional nasty names — too bad. Break my heart.)

Once any group accomplishes a common name, known to all 200 million people in this country, it's a good indicator they're well on their way, toward fair hiring practices, anti-discrimination in housing, just plain old equal rights all around. At this rate, everyone is going to be equal soon, and there won't be anyone left to stomp in dark alleys. Or embarrass in the shower.

Back to the original point. The country has finally become aware of us as a group, of just how many of us there are out there. We are neither only a local problem, nor a small one. We are an awful lot of men and women, who are not terribly happy with the way we've been treated for the first 200 years in this country, and who probably won't put up with it for much longer. Yet another voice is heard, calling out in the multitude, saying, "Hey, Mother, I want my fair share, too!" I can understand how the rest feel, the non-gays. Here's one more group who is going to try and take away a bit of their share, get a little of what they've worked so hard for. They'd fight that, no matter what.

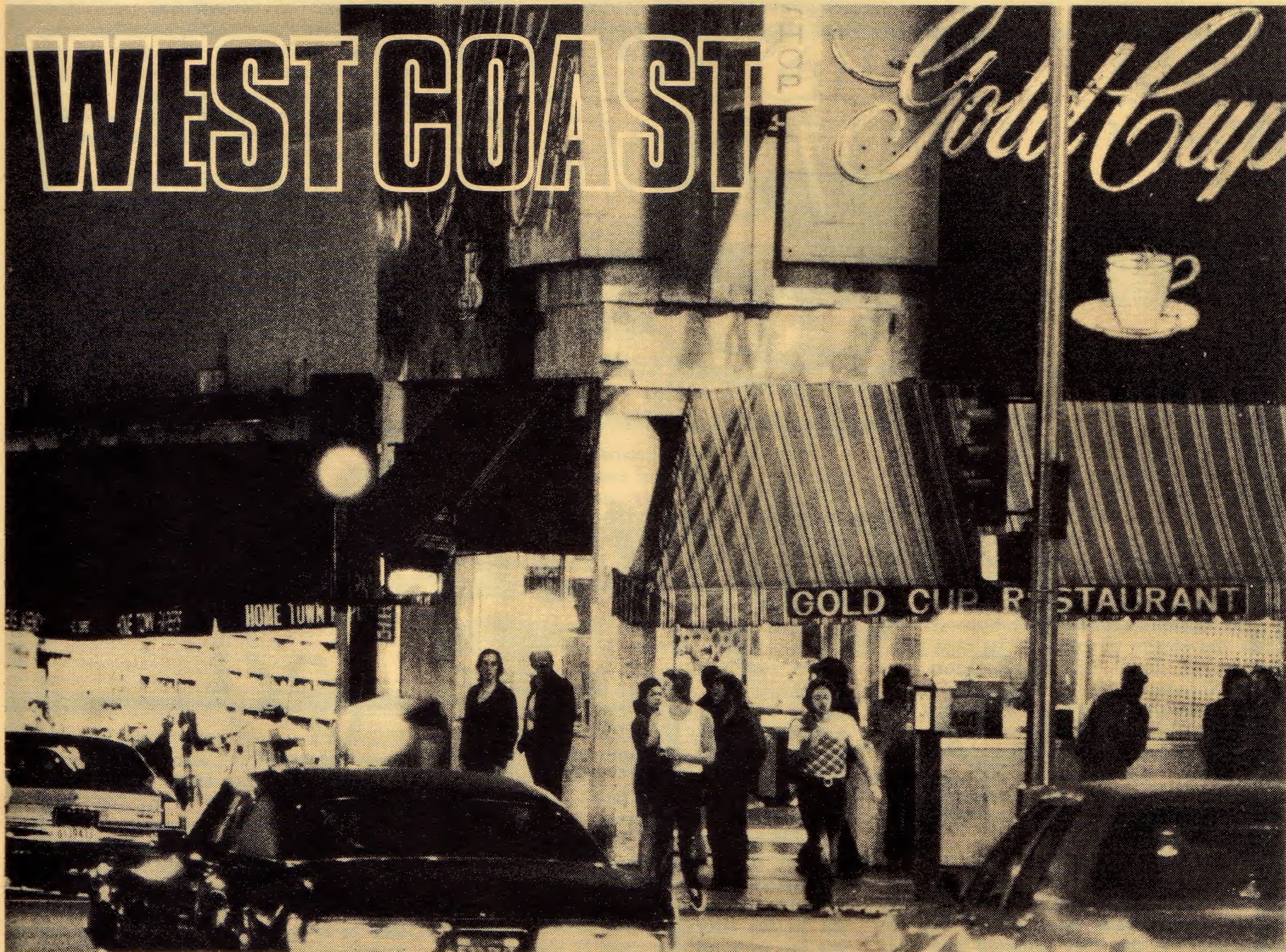
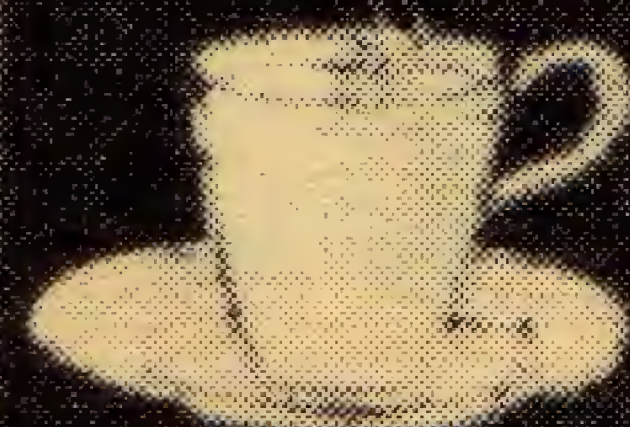
But here's these "Gays." What the hell more do they want? As it is, they've got it made, no responsibilities, no sweat, work a little, play a lot. Just living for laughs, while the rest of the world goes to work day after day. Hard work, too.

It's just too much, adding insult to injury. The name is salt in the wounds of all those people out there who woke up one morning at 35 and found themselves with one wife, two mortgages, three kids who all need braces, and a car that probably won't make it through the rest of the year.

Well, hell Mary — that's enough to make anybody hate you.

WEST COAST

Gold Cup



Can Gays save Hollywood?

LOS ANGELES — Hollywood has always been a jaded lady. Back in her heyday, she was a symbol of powder and paint, of flappers and actors, and “those people.”

The guardians of public morals were at work, rising in righteous indignation over celluloid portrayals of fast living. The Church applied pressure with its Legion of Decency. The Hayes Committee, later the Breen Committee, passed upon what the whole world saw on the silver screen.

In another decade, the House Un-American Activities Committee had its say in the nation's theaters, and used its political heavy hand to take swipes at the creative people of Hollywood's main industry. (Orange groves were long gone to Orange County, where they were over-run again by instant cities of tract homes and condominiums.)

Today Hollywood is not only jaded, but faded. The big movie studios, most of which were not in Hollywood but in Culver City, Burbank and the San Fernando Valley, sold out to real estate speculators, supermarkets and discount stores.

The big network studios are gone as well. A savings and loan stands where Jack Benny rode his ancient Maxwell to fame and fortune at NBC. CBS has moved westward to Fairfax, and Cecil B. DeMille (who emceed the Lux Radio Theater from “Hol-lee-wood”) has gone to heaven.

Gone too are the stars of yesteryear. In their place remain only inlaid names on the sidewalks of Hollywood Boulevard. Younger tourists don't even remember them. (“Basil Rathbone?” and “Who the fuck was Norma Shearer?”)

The northeast corner of Hollywood and Vine, once one of the most famous intersections in the world, is vacant. American Airlines has moved to a newer building on Sunset Boulevard. The Hollywood Hotel has been torn down by Chamber of Commerce promoters to house mostly a parking lot. The Knickerbocker Hotel is a senior citizen's residence. Two other hotels are now occupied by the Scientology religious sect. The once-famous Pantages Theater is now dark, with an occasional stage show. The

Chinese and Egyptian no longer bear the Grauman name, but are run by a chain. The latter has a mini-annex with tiny screens and second-run films. Gone are Nicodells, the Pig and the Whistle, Du-Pars, Magoo's, most of the major fashion houses and almost all of the quality



CAN GAYS SAVE HOLLYWOOD?

Does anyone want to?

merchandisers. In their place are junk shops, fast food stands, empty office buildings and many of the type of people for which downtown Los Angeles' Main Street was once known.

In fact, Hollywood Boulevard gets so hairy after midnight that even the street hustler leave. The hookers and their pimps take over the tarnished thoroughfare. Police who patrol nearby Selma Avenue for male hustlers, seem indifferent to this new element. Perhaps even they take off for other places.

The business section of Hollywood has been the victim of many of its own promoters. A local television station accused Standard Oil, Firestone and General Motors of a conspiracy to buy up the street car lines of Hollywood and put them out of business, replacing them with oil-burning, rubber-tired GM busses. Whatever the cause, the busy red cars that connected the Boulevard with the rest of the world are gone.

Hollywood's trademarks, the searchlights that made everything from a premier to a super-market dedication a special event, have been priced out of existence by the City Council and the Traffic Commission. A searchlight is rare in the Hollywood sky these days.

"ATTEMPTS AT HALFWAY HOUSES HAVE MET WITH VIOLENT OPPOSITION FROM THE LAPD."

It is claimed that former City Council member Paul Lamport, who once took credit for a war on this city's gay bars, was also responsible for the red no parking zones in downtown Hollywood. It was, perhaps, a coincidence that Lamport was also the owner of many downtown parking lots.

Lamport was defeated in 1968 (and again in 1972) by Robert Stevenson and the newly-organized gay vote. When Stevenson died in his second term, it was his wife, Peggy, who inherited his seat and his gay constituency.

Mrs. Stevenson has worked hard over her proposed "Revitalize Hollywood" plan. She has called for more help from the City of Los Angeles for her beleaguered 13th Council District. She has enlisted a number of gay leaders in her

cause.

But these gay leaders have left her, one by one, leaving only Newt Deiter, the *Advocate* writer and media consultant.

Why the disenchantment? Stevenson has surprisingly allied herself with LAPD Police Chief Ed Davis' campaign to close massage parlors in Hollywood. While Hollywood simmers, Stevenson can be seen picketing local bookstores and massage parlors in the glare of portable television news crews.

More recently, the feared and so-called "elite" Metro Division of the LAPS was summoned into the area to do battle with sin. The first target listed under "Crime in Hollywood" was, predictably, gay bars. First statistics had to be generated that showed that the bars were crime "hot spots." Black and white units were stationed near the bars and stopped anyone moving. Said one bar owner, "The cops are even running around the neighborhood trying to get up petitions against my business. The straight bar across the street opens at six in the morning, has drunks staggering out of it all day long. It has no problems because it's not gay."

One gay bar in the nearby Rampart area was robbed one night at gunshot by two men. An employee was able to call the police while the men were there. It took an hour and one-half for the police to arrive. Yet one week later, seventeen uniformed policemen entered the same bar and arrested an accused drunk and a bartender who lacked identification.

It was a similar group of uniformed LAPD officers that descended on another Hollywood-Rampart bar during a benefit party on "a complaint about the jukebox." This in a city where, when a citizen calls the police in an emergency, chances are he will get a recording rather than a cop.

In Stevenson's efforts to turn Hollywood into Glendale (it being to tacky to be another Pasadena) the main asset of the world-famed area is being sadly overlooked. Hollywood is one of the few areas in southern California with any night life. On weekend evenings, The Boulevard fills with street traffic. For long-gone reasons, it is one of the first places that out-of-towners seek out. It's Movieland Museum, for which the county condemned homes near the Hollywood Bowl (including one resident who fought off the police with vintage Marine firearms), has never been built.

The creativity and energy that make the Castro and Polk Street areas of San

Francisco so prosperous, are fought desperately in Los Angeles. The homophobic Hollywood Chamber of Commerce stands guarding the crumbling, peeling commercial real estate. The landmarks, the institutions that make Hollywood once worth visiting, are systematically being eliminated.

The gay population fills the Hollywood Hills, the Valley, Westwood and West Hollywood — and mostly avoids seamy downtown Hollywood. There is little for anyone on the Boulevard. Artisan's Patio, a brave attempt to take advantage of the heavy walk-in traffic, exists with not much else to attract anyone interested in the unusual. Of course, there are a few movie memorabilia shops. Head shops come and go and

"THE HOMOPHOBIC HOLLYWOOD CHAMBER OF COMMERCE GUARDS THE CRUMBLING, PEELING COMMERCIAL REAL ESTATE."

Pickwick's is still better than the Hollywood Library. But Castro Street it isn't.

Meanwhile, Ed Davis' "elite" squad has been pulled out as the Los Angeles *Times* sensational coverage has died down, leaving only the regulars to harass bar patrons on Melrose Avenue. The boys in blue stop regularly at Arthur J's Restaurant and beat an occasional youngster in front — with the blessing of the management. The street hustlers of Selma, many of whom have been thrown out of home or abandoned, are harassed by the police and driven to side streets and other careers — lifting hubcaps, perhaps.

Attempts at half-way houses and residences for younger gays have met with violent opposition from the LAPD. The first attempt at a community center in 1973 met with a parade of Sheriff's deputies at the opening, frightening away most of the people it was designed to aid. But it was an idea whose time had come, and the Gay Community Services Center now sit serenely at Highland near Santa Monica Boulevard, a stone's throw from Arthur J's.

There are an estimated 300-500,000 gays in Los Angeles — most of them in Hollywood and West Los Angeles. There are executives, film people, musicians, artists, white and blue collar, bankers, construction workers and decorators — to name a few occupations. They work, they pay their taxes. They have buying power — and they are being kept out.

As one gay Hollywood business man said, "They don't want to clean up Hollywood, they want to close it down."

Perhaps he's right.

As LAPD Captain Harry Holmes happily told Mayor Bradley recently, "the streets are dead." Mission accomplished, the LAPD Metro Squad is moing on.



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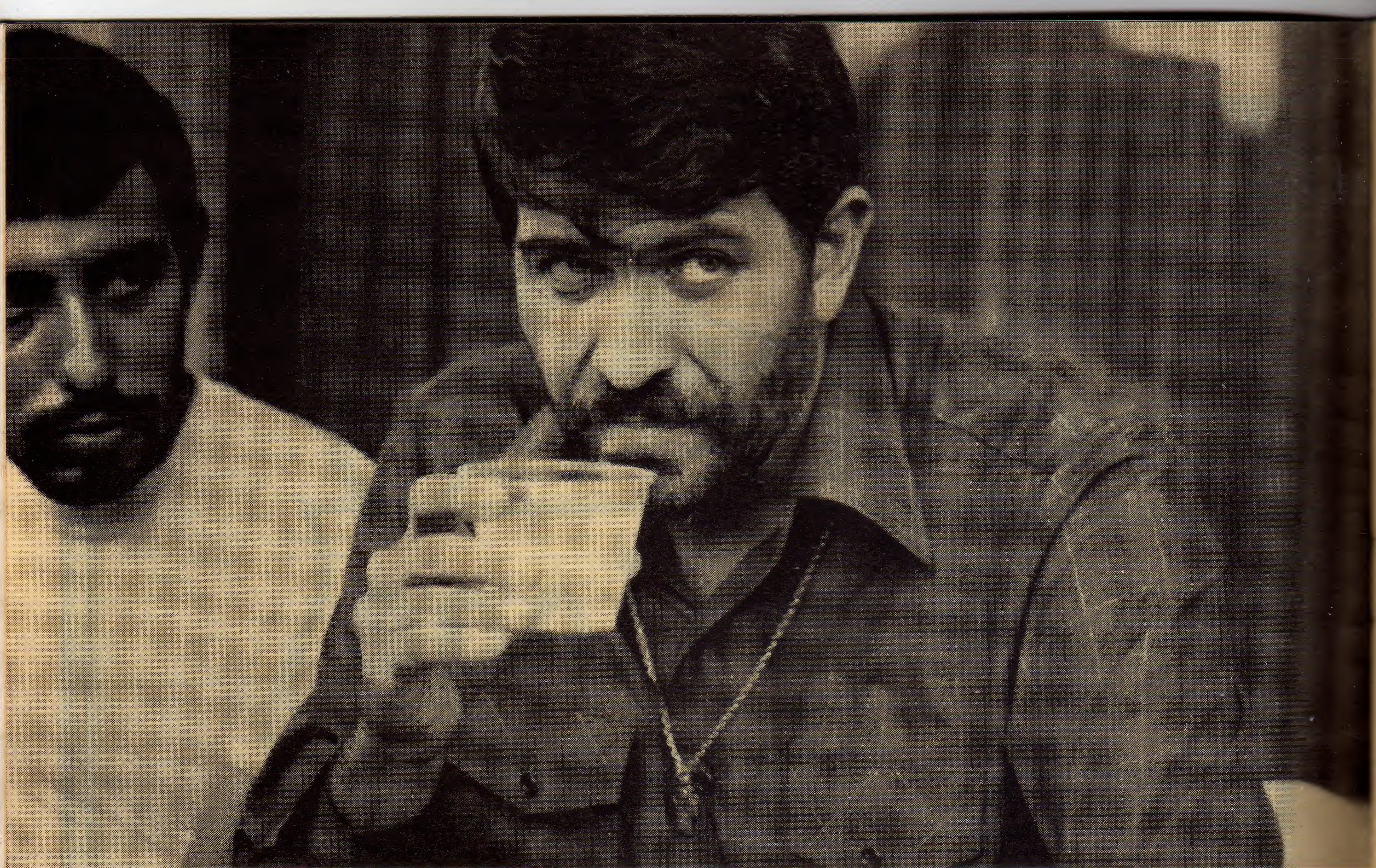
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Troy's \$100,000 Fast

LOS ANGELES — The Rev. Troy Perry has ended a 16-day fast here after raising \$104,000 to fight a proposed ballot initiative that would bar gay teachers from California schools.

Perry, founder of the Metropolitan Community Churches, began the fast in Sept., after vowing to raise \$100,000 to fight the Briggs Initiative, named for its proponent — State Sen. John Briggs (R-Fullerton).

Perry looked weak and noticeably thinner when he ended the fast Sept. 21 by taking a bite of an enchilada baked by his lover Ramone Garcia. Perry and many of his supporters had spent 16 days in front of the Federal Building. Perry slept on a thin mattress and drank only water during the period.

Perry explained that a woman in Kansas City called Perry's Los Angeles office after hearing of the fast. "She asked us how much was needed," Perry said, and then produced the \$20,000 needed to reach the fund-raising goal.

Perry said the woman is an MCC member, and said she sold stock certificates to raise the money.

A diet of clear soups and juices has been prescribed for Perry, who was attended twice daily by a physician from the University of Southern California Medical Center. Guards were hired to protect Perry during the 16-day ordeal.

Perry was left unbothered by Federal guards at the building. The site is federal property and not within the jurisdiction of the Los Angeles Police Department.

Perry was arrested early in the Los Angeles gay rights movement after holding a similar fast on Hollywood Boulevard. After that arrest, Perry then moved his protest to the Federal Building, which has since been the site of several MCC-sponsored demonstrations.

Perry said he was "delighted" with the success of the fund-raising drive. He said the funds would be used as "seed money" to stop the anti-gay Briggs campaign.

Perry's protest received wide television and radio news coverage. It was ignored however, by the Los Angeles *Times* and *Herald Examiner*. The conservative *Valley News* was the only Los Angeles daily to cover the Perry fast.

Dave Glasscock, an aide to Los Angeles Supervisor Ed Edelman handled security during Perry's fast. Pat Underwood, a member of MCC Los Angeles, operated as press liaison during the protest.

Perry was visited three times during the fast by Los Angeles Councilmember

Peggy Stevenson. City Controller Ira Reiner also called three times. Fellow Los Angeles Human Rights Commission member Elbert Hudson and several commission staff members visited Perry during his fast.

Supporters organized a "Friend of Troy Perry" committee which was endorsed by Wally Albertson, Community College Board of Trustees member; Supervisor Ed Edelman; Abigail Van Buren, the newspaper columnist; Burt Pines, Los Angeles City Attorney; Council member Joel Wachs; Council member Zev Yaroslowsky; Burt Schneider, Jane Fonda, Tom Hayden and others.

The funds will go to the California Fund for Human Dignity, which is fighting the Briggs Initiative.

Briggs' organization, Save Our Children, California, needs 104,000 signatures to qualify for next June's primary ballot. California gay organizations are preparing to fight the initiative both at the polls and in the courts.

Briggs, a candidate for the Republican gubernatorial nomination, has made something of a career of anti-gay activities. He is not regarded by most observers as a serious candidate for governor, though he could pose a threat to other conservative Republicans in the primary.

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West Coast

Anti-Briggs Confab

SACRAMENTO — Over 200 gays representing an estimated 100 organizations met here to plan strategy for the expected battle against state Sen. John Briggs' referendum to ban openly gay teachers in California.

Briggs, a candidate for the Republican gubernatorial nomination, is leading a petition drive to get the initiative on next June's primary ballot.

The readers here, anticipating a Dade County-style battle at the polls, endeavored to produce the long-range advance planning and fund-raising missing in the Miami campaign.

Morris Kight, considered by many to be the dean of Los Angeles gay activists, helped organize the Sept. 24 session, which was sponsored by the California Democratic Coalition's Gay Caucus.

Kight called the meeting "very satisfying," and reported that further informal conferences will be held in other cities as the campaign goes on.

"This was the most representative meeting we've ever had," Kight said. He said he expected the conferees to form "a continuing body" which will coordinate statewide strategy in the coming campaign.

Davis Hits New Shooting Policy

LOS ANGELES — Police Chief Ed Davis has warned that his department's imposed new shooting guidelines will imperil Los Angeles police officers.

Davis' remarks came in a Sept. 21 letter to the Police Commission here, which formulated the new guidelines at the behest of Mayor Tom Bradley.

The new guidelines were prompted by a rash of police shootings during the first nine months of this year. An estimated 30 civilians have been shot by LAPD officers since Jan. 1.

Davis claimed he was "short circuited" in the planning of the guidelines. He said that if the policy is not revised his officers would be "walking into situations with their guns in their holsters and bullets in their heads."

The guidelines stipulate that a suspect must be known to be a threat to others before firing on him.

Chief Davis said the only guideline in shootings should be the officer's belief that the suspect may have committed a violent act.

Davis also complained about a provision that an officer may draw his weapon only when he has a reasonable belief that he may need to use it in conformance with present policy.

He said much police work is dependent upon the "sixth sense" of an officer. The Chief warned that Los Angeles may become "a jungle of crime" under the new rules. He also said they could harm police morale.

Hillsborough Suspect Guilty

SAN FRANCISCO — The 16-year-old accomplice in the killing of Robert Hillsborough has been convicted of assault.

But a juvenile court here found the teenager — whose name has not been released — innocent of murder in the case.

The youth was one of four men arrested in the Jun 22 killing. John Cordova, 19, and Thomas Spooner, 21, are scheduled to go on trial in the case Oct. 17. A fourth man, Michael Chavez, 20, has been granted immunity, in exchange for his testimony.

The killing aroused the outrage of this city's gay community. The killers allegedly called Hillsborough a "faggot" as he was stabbed 15 times in the chest.

Pornographer Sentenced

SAN FRANCISCO — A man accused of being a top distributor of so-called "chicken" pornography has been sentenced to three years in prison.

Raymond Proca, 37, was convicted Sept. 1 of mailing obscene matter. He was convicted on 12 counts each of mailing magazines, sex films and advertising brochures allegedly depicting young boys.

He drew a suspended term on a 13th charge, which calls for five year's probation consecutive with the prison sentence.

Proca was sentenced by U.S. Judge Stanley Weigel.

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"Dear John . . ."

The following letter was sent by California state Sen. Alan Robbins to state Sen. John Briggs, the proponent of an initiative to bar openly gay teachers in California:

"Dear John:

"I don't know whether you saw the enclosed article (from the Sacramento Bee) about the seduction of an 11-year-old boy by a 26-year-old female teacher.

"In view of the fact that over 90 per cent of the reported instances of sexual abuse against females under 14 involves male-female contact, I presume that you will be expanding your initiative effort to prohibit the hiring of heterosexual teachers.

"While the prohibition against both homosexuals and heterosexuals may cause some minor problems in the recruitment of new teachers, the standard protection which you will then be able to provide will be without compare in the United States, or anywhere else.

"Many Californians rest easier every night, knowing that the 11-year-olds of our state are, so to speak, in your hands."

Current

S.F. Rights Bill

SAN FRANCISCO — Supervisor Robert Gonzales has introduced legislation here that would offer full civil rights protection to gays in this city.

Currently, San Francisco law prohibits discrimination against gays only by firms contracting with the city.

The bill's introduction took gay organizations here by surprise. Gonzales gave no advance notice of his action, taken at the suggestion of a gay students group at Hastings Law College here.

"The legislation's intent," Gonzales said, "is to bring to an end discrimination within the City and County of San Francisco based on anything other than individual merit."

The bill would ban anti-gay discrimination in housing, lending, hiring, labor union membership and public accommodations.

Gonzales is a candidate for reelection in November. His district includes the heavily-gay Portero Hill area.

Coors Sales Drop

SAN FRANCISCO — Things have been getting heavy for Coors, "America's Fine Light Beer."

The company has been trying to refute rumors that the brewery contributed to the Anita Bryant campaign in Florida — mostly without success. It is nearly impossible to buy Coors at any of the hundreds of gay bars and restaurants here.

But the Rev. Ray Broshears, the colorful and controversial gay figure, wants to change that. Broshears, who says he started the Anita-Coors rumor in the first place, claims he has negotiated a "tentative agreement" with the company to start hiring open gays.

Broshears made the claim in an editorial in the *San Francisco Crusader*, which he manages. The editorial said that Broshears had "created" the donation story because Coors "did not hire openly gay people."

Broshears claimed that he started the rumor by naming Coors as a contributor to Bryant on a leaflet. Broshears then relayed the charge to Harvey Milk, a candidate for supervisor. Broshears told Milk, the editorial said, that Coors gave Bryant's anti-gay campaign in Florida "Fifty thousand or so."

"Then the *Sentinel* of Charles Lee Morris upped the amount to \$100,000... and then Goodstein's *Advocate* upped it to \$150,000 and then the National Gay Task Force upped it to \$250,000 . . . and it was all mythical," the newspaper maintained.

The editorial asked "is it not time for the gay bars to put Coors back in?" The newspaper concluded by declaring, "Coors yes, unions no!"

San Jose Organizes

SAN JOSE — Gays here are forming the Santa Clara Valley Coalition for Human Rights to "support the right of all individuals to peacefully pursue the creed and lifestyle of their choice."

The group, which held its first organizational meeting Sept. 21 at the Santa Clara County Bar Association, is being sponsored by the Rev. Stan Roberts of the Metropolitan Community Church, and others.

Clinic Offered

SAN FRANCISCO — The Pacific Medical Center's Department of Psychology will host a "group for gay men who are considering coming out to their families."

The group, which has been sponsored twice before by the Center, provides an opportunity for the participants to role play difficult situations with a male-female therapy team. Several parents of gays will offer their insights.

The group is limited to eight participants. Sessions are scheduled on eight consecutive Tuesday evenings at the Center's Gay Counseling Service, 2323 Sacramento Street in San Francisco.

Fees will be charged on a sliding scale basis.

H.R.C. Condemns Briggs

SAN FRANCISCO — The Gay Advisory Committee of the Human Rights Commission here has criticized state Sen. John Briggs' proposed initiative to ban open gays from California classrooms.

The committee condemned "The use, by state Sen. Briggs and groups such as California Save Our Children, of statements designed to discredit the worth, moral fibre and personal integrity of many Californians who are competent, effective and inspiring teachers."

The committee asked that the HRC lend its staff "to assist those persons and organizations who are joining in a proposition to this measure."

Mayor Threatened

PORTLAND — Conservatives here are circulating recall petitions against pro-gay Mayor Neil Goldschmidt.

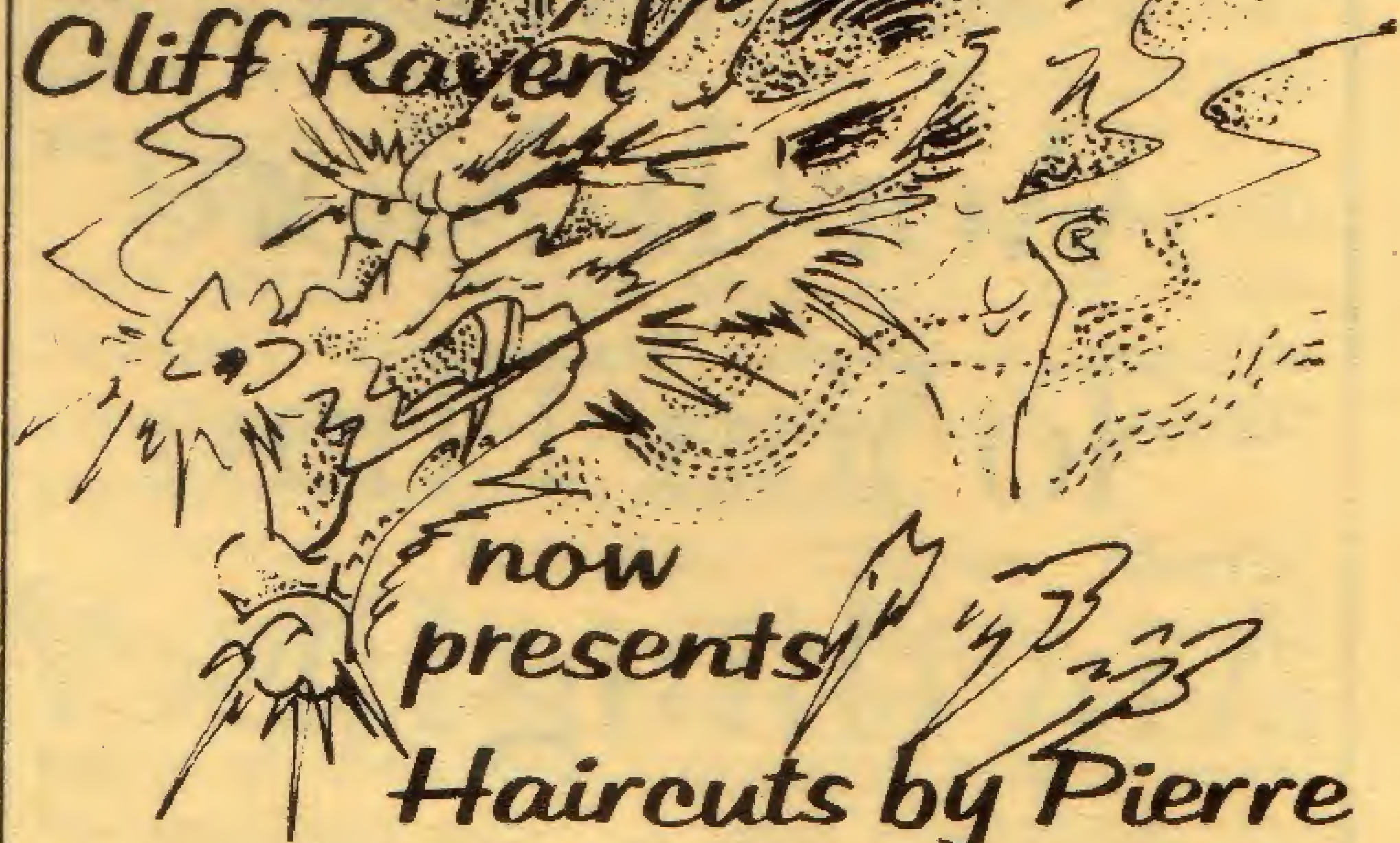
The petitions are being circulated by members of the Citizens United to Protect Our Children. Twenty-five thousand valid signatures are required to call the special election.

Last summer Goldschmidt declared June 25 as Gay Pride Day, saying, "Each person's public life — choice of employment, place to live, educational endeavor, social and cultural activities has the right to be protected by tolerance, non-discrimination and the law."

Three years ago Goldschmidt endorsed a policy of non-discrimination in city employment.

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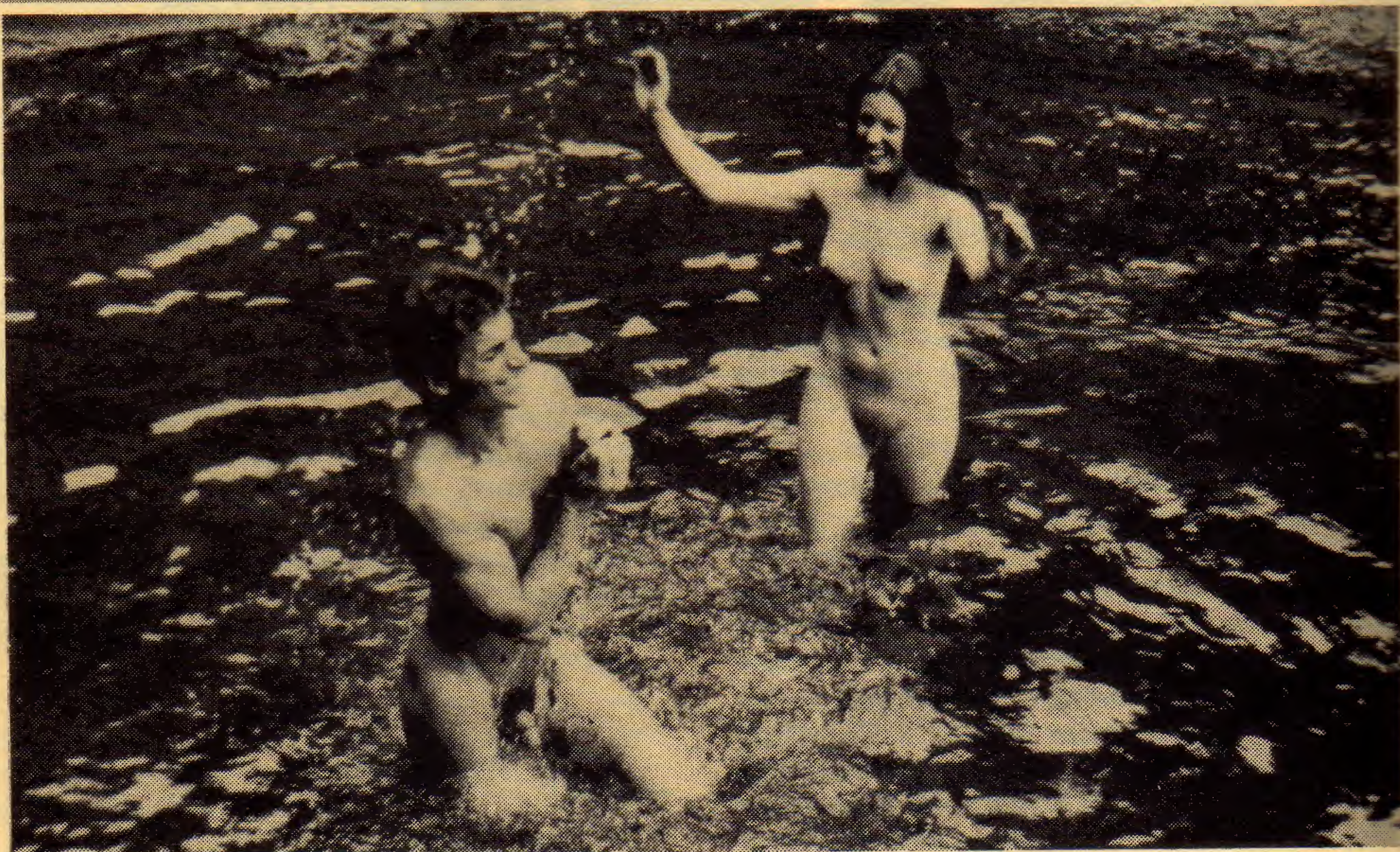


PHOTO BY ROY DEAN

Nude Beach Casualty

SAN DIEGO — Voters here have put an end to the nation's only legal nude beach — popular Black's Beach.

The beach is a popular recreation area for both gays and straights in San Diego.

By a vote of 55 percent, the city voters recommended that the San Diego City Council prohibit nude bathing at the beach. The council is expected to follow the recommendation.

A poll taken before the vote by the *San Diego Union*, showed that voters under 34 overwhelmingly favored nudity at the beach. According to the survey, 73 percent of voters 18-34-years-old opposed the anti-nudity proposition; 43 percent of voters aged 35-54 opposed the proposition, and only 27 percent of those voters over age 55 were opposed to the ballot measure.

The proposition was suggested by conservative San Diegans organized under the banner of the Save the Beaches organization (STB). The STB urged the San Diego Council to settle the matter with a public referendum on the nudity issue. The council agreed to the STB idea by a 5-3 vote.

Black's is considered by some to be San Diego's biggest recreational area. Last July 4, it drew 25,000 visitors, more than either the San Diego Zoo or Sea World.

Opponents of the beach claimed that it would cost San Diego \$600,000 to provide parking and services at the beach — too much they said, for a "minority interest."

The STB's billboards read, "Don't Pay For Their Play, Yes on 'D'."

Black's Beach represents only 900 feet of this city's 31 miles of beaches. It can only be reached through a difficult climb down a 300-foot bluff, or by walking one and one-half miles along the surf line. It is just west of the University of California's San Diego campus, in the city's fashionable La Jolla area.

Opponents of the beach claimed that it promoted crime and promiscuity, a claim not supported by police statistics. To the contrary, statistics showed the beach to have less crime than other San

Diego beaches.

Many opponents called the issue a question of public morals. Many area ministers called nudity a "sin."

Proponents of the beach raised approximately \$16,000 to oppose the initiative. Most of the funds were reportedly spent in an effort to get young voters to the polls. Supporters of the nudity ban spent about \$10,00, most of it on a billboard campaign.

The San Diego vote may be a portent of the future of other nude beaches. In California, Santa Barbara County is considering legalizing one of its popular nude beaches.

Similarly, the State of California is mulling the idea of making several state beaches "swimsuit optional."

The San Diego vote may just cool down such ideas.

How Kings Are Made

Cyril Magnin, one of San Francisco's most powerful money brokers, has come to odds with Supervisor John Molanari over the issue of parking. Magnin wants the Gay Community Center at 330 Grove Street torn down for Opera House parking; Molanari supports the center.

Magnin confronted Molanari on the issue in September, at a meeting at Magnin's home. Magnin was quoted as saying, "I withdraw my support" after Molanari said he supported the continued existence of the center. The center is leased from the City of San Francisco.

With Magnin's withdrawal, so goes a \$5,000 pledge of support.

Society leaders support the Grove Street parking lot, despite the availability of 1800 parking spaces four minutes from the Opera House. The spaces are serviced by an existing shuttle bus operated by the city.

Margaret Brady, executive director of the San Francisco Parking Authority, reportedly asked, "You don't expect women dressed for the opera to use a shuttle bus, do you?" Heaven forbid.

Continued from page 16

transfer raises the possibility of a conflict of interest, but former board member Brandy Moore says Dundass is only being reimbursed for his expenses. According to Moore, SOHR plans to rent copies of videotapes made by the group to other individuals and organizations. The amount of money being paid to Dundass for the tapes is not known.

Dundass would not answer any questions about SOHR's July 10 meeting either. "I feel you already have a position on this," he told the *Alternate*, "because you asked a question about the July 10 meeting." Dundass continued that "we do not choose to spend our energies in-fighting."

Board members have shown sterner stuff, however, when not talking to journalists. According to one source, a SOHR board member threatened to "destroy" anyone who opposed the group. Nancy Roth is said to have uttered about SOHR, "Like shit we're going to let street people in here."

SOHR opponents have likewise been guilty of hyperbole. The issue, in fact, goes beyond the facts of the controversy.

Much of the emotionalism stems from the same division facing gay rights organizations across the country — a division between the activists who largely started "gay lib" in the late 60s, and the more recently awakened gay conservatives. The activist viewpoint often calls for grassroots community organization, public-decision making, demonstrations and picket lines.

The contrast between that style and SOHR's well-financed "educational" goals could not be more dramatic. Says Dick Marrel, "We've never picketed a thing in our lives, and I doubt we ever will."

Caplan maintains, with a large degree of accuracy, that lofty promises have not been met. Though the Hollywood Bowl concert and numerous other fund-raisers may make SOHR the richest local gay organization in the country, their results are dwarfed by the relatively low-budgeted achievements of lobbying and legal groups.

The big-spending, low-results charge is seemingly confirmed by revelations of how SOHR plans to disburse its treasury. An estimated \$5,000 will be spent on a single symposium in October at San Francisco State.

Gay leaders in San Francisco say privately that they consider the expense "an extravagance." Said one, "Not a damn thing is accomplished at these symposiums."

Caplan says SOHR cannot live up to its promise of "Saving our human rights." He says SOHR's state charter bars the group from influencing elections or legislation. He also claims that SOHR has misled the public that it would fight for pro-gay legislation, and that funds contributed to the group would be used to fight the Briggs initiative against gay teachers in California.

According to a July 12 article in the San Francisco *Examiner*, an SOHR spokesperson said the proceeds of a bene-

fit at The City, a popular disco here, would be used for "educational and lobbying purposes." SOHR is prevented by law from lobbying.

President Nancy Roth commented that, in a round-about manner, SOHR money will help to fight the Briggs initiative. "An educated voter is a better voter," she told the *Sentinel*.

Roth herself is something of an enigma. She "came out" four days after Miami, and has had no previous experience in gay organizations. An article in the San Francisco *Chronicle* June 25 is said to have helped elevate her to the head of SOHR. The paper had contacted SOHR and asked that the organization provide an interview subject who had recently revealed his or her homosexuality. The group apparently suggested Roth, who, one source said, "really became a hot shot after that article."

Roth, 28, is a bond analyst. She formerly lived in the suburban San Francisco peninsula, but moved to the city following her election as president.

Roth was elected to the permanent SOHR board in long-postponed elections held in September. Also elected were Marrel, Ann Kaplan, Marvin Jones, Peter Pender, Eugenia Costello and Bob

Moore. Ed Dundass, Brandy Moore and Thomas Polk, members of the interim board who sought election, lost.

The Save Our Human Rights Foundation has maintained a low profile since the summer controversy.

Caplan's charges are now in the hands of the District Attorney. It is possible that no investigation at all may come.

San Francisco community leaders have remained mostly silent, while expressing private concern. No one wishes to take sides in what many view as a no-win situation.

SOHR clearly hopes that the issue will fade away. Marrel says he's not "particularly concerned" about a possible investigation. He again avoided a specific comment on the accusations.

Sentinel Publisher Charles Morris, threatened with a libel suit by several SOHR members, hopes tape recordings made of the group's meeting may provide "a smoking gun" as tape recordings did in the Watergate case.

There is a lot of money and a lot of power on the line.

And, perhaps, the credibility of future fund-raising events like the Star Spangled Night for Rights at the Hollywood Bowl.

LOS ANGELES — Producer Aaron Russo who staged the Hollywood Bowl benefit for gay rights says the timidity of two local gay caused him to go to San Francisco to find a beneficiary.

The proceeds, not yet revealed, will go to the Save Our Human Rights Foundation in San Francisco, a recently-formed educational group. (See story, national section.)

Peter Scott, a consultant for the Los Angeles New Alliance for Gay Equality (New AGE), said Russo's inability to provide a budget or guarantee a profit for the event caused his organization to withdraw from negotiations with Russo. "We felt there was a real possibility that the concert might lose money," Scott said.

Peter Judge, president of the Gay Rights Chapter of the American Civil Liberties Union of Southern California offered a similar assessment of Russo's proposal. The chapter entered negotiations with Russo in early August, after New AGE failed to come to terms with the producer.

Russo said he could offer no guarantees to New AGE and the ACLU because "there aren't any guarantees in this business . . . it was a risk, they just weren't ready to take the risk."

Russo characterized Peter Scott and David Mixner, New AGE's \$2,000 a month consultants, as "deceitful" and on "power trips."

"They don't care for the gay community," Russo said. He accused the pair of "twisting" his remarks, and trying to take control of the concert by placing full-page ads in *Variety* and the *Hollywood Reporter*, signed by actor Charles Nelson Reilly, which called for celebrity participation in a New AGE event.

Russo said the comments did not characterize all of New AGE. "I didn't

even meet any people from New AGE — the only people I met were Mixner and Scott . . . What I thought was New AGE was only the press for NEW AGE," Russo said.

Russo analyzed the unprecedented five-hour concert. "It ran over — way over," Russo commented. "The whole thing was off — the War group ran on and on." Russo said the rock group was scheduled for just 18 minutes, and ran to nearly 45 minutes.

"I was proud to put the concert on — it had tremendous highs and tremendous lows."

The chief low of the evening was Richard Pryor's attack on gays during the concert. Russo explained the incident in stage terms: "He went out there and he was real funny in the first part . . . he had the audience in stitches." But, Russo said, Pryor started to "bomb" after his insult humor directed at the gay audience met with a confused response. "Pryor was bombing in front of 17,000 people and it was the only thing that was going to be written in the newspapers . . . he had to find a way to get off the stage." Russo called it a "stupid move" and noted that many of the most important people in the entertainment industry were present.

Peter Simone, the 24-year-old talent manager who conceived the show, had stronger words for Pryor's performance. Simone said Pryor's performance "would be a heavy burden on his career . . . he will definitely suffer."

"It was not the gay population," Simone said in response to a Pryor remark about gays, that set Watts on fire."

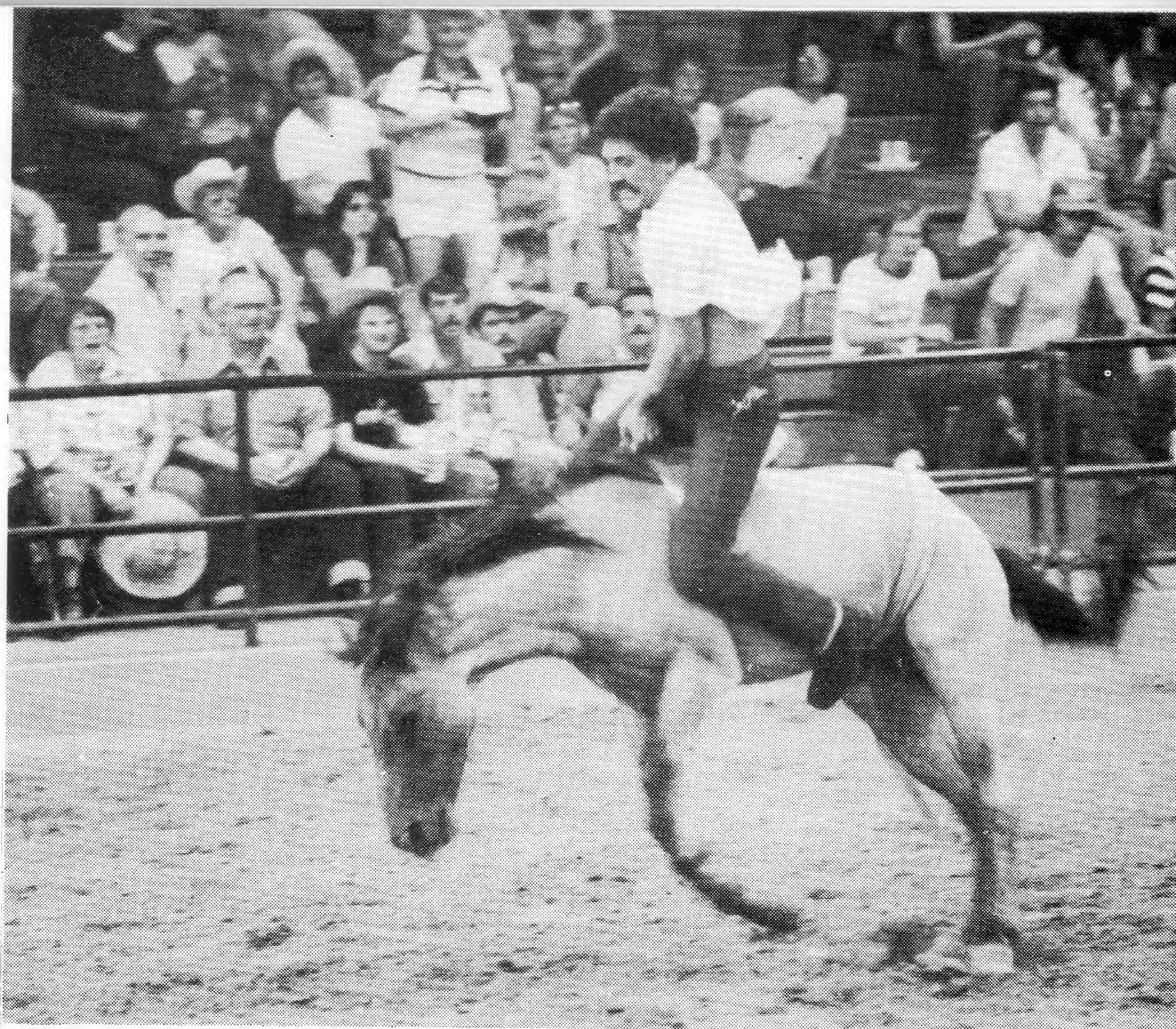
Simone said he didn't feel the show's estimated quarter million dollar budget was excessive. "Remember, we're dealing with superstars."

RODEO!

Photos by Sahndra Weiss



On the surface it probably had the appearance of any small town rodeo. A thousand spectators, ropers and riders, calves and broncos and a lot of beer. But the Second Annual Gay Rodeo in Reno, Nev. was a unique event. Gays from across the western United States participated in the August 21 rodeo — including at least one professional cowboy who asked not to be identified lest it be his last. “We’re not bothering anyone and we don’t want to be bothered by anyone,” an organizer told photojournalist Sahandra Weiss. Nevertheless, a minister distributing anti-gay leaflets was ejected from the fairgrounds and a few gawkers appeared outside. One of the gawkers was an Associated Press reporter (not allowed inside) who claimed that pornography was sold at the rodeo. “Not so,” said Weiss, who reports that the only obscene thing she saw was a picture of Anita Bryant.



Gay Collaborators

Best-selling author John Rechy finds a disturbing new trend of McCarthyism, and challenges gays who support it.



By John Rechy

We are in the worst era of repression since McCarthy's 50's, and some gays are helping to bring it about.

This climate did not develop overnight. A lingering miasma of repression was thickened daily by a "gentleman's agreement" among the straight media. True, they might carry periodic token stories about how far homosexuals have come (imagine that!), at the same time they would make sure their "objective reports" carried a warning note against such a lifestyle. But controversial gay subjects would be ignored — intimations of restiveness, of revolution. Ignored too would be the destruction of lives brought about by sex arrests and the violence that recurrently batters gay cruising areas. This "gentleman's agreement" made it imperative that when a crime perpetrated by homosexuals rather than on homosexuals occurred, lurid front-page stories indicted all homosexuals by badgering readers with the fact of the criminal's sexual preference: "Jack Doe, avowed

homosexual — . . ." (A rapist or killer of women is never identified as "heterosexual.")

During the recent so-called "trash-bag" murders in Los Angeles — a homosexual man was accused of sadistically killing several young men — the *New York Times* sent one of its top investigative reporters to cover the sensational story. The reporter contacted me about "background information." The night before, he had "investigated" the "gay world," he told me. How? Well, he had been taken to several gay bars — glitter bars, leather bars — and to some of the cruising haunts of the city. But from what had emerged about the murders, there was no context at all between the gay murderer and either gay bars or cruising areas, I pointed out. To the contrary, the murderer avoided bars, and his pickups had occurred in non-gay areas. I drew an analogy: If a loner-type straight murderer was searching working-class female victims in outskirt towns, would the

reporter be justified in doing "background research" by going to the "swinging singles" bars of a large nearby city? He agreed to quote me to that effect in his story. But not a word of my remarks was included in his frontpaged story; instead they were relegated to a tiny, separate entry tossed into the graveyard pages of that newspaper.

Only weeks before the referendum against gay civil rights in Miami, the *Los Angeles Times* carried a series of overtly anti-gay scare stories about "vice" in Hollywood. Badly written, laughably inaccurate, and exploitive in the worst way in its attempt to indict homosexuals, the articles spoke about young male hustlers making \$200, \$300 (one story even claimed \$1000!) a day on the streets of Hollywood — a myth similarly perpetuated by a CBS "60 Minutes" segment. Courted by cameras and reporters, hungry young hustlers saw their one opportunity for stardom. "How much do you make a night?" "Oh, 200 bucks easy." The clumsy media convert the legend into "reality" — many rich perverts out there willing to pay lots of bucks for your boy. Anxious youngmen flood the streets in search of all that attention and money. What they find instead — beyond the tacky glamor of it, if you survive — is that you may be through in a few weeks; that the standard street price is \$20, sometimes \$25, but that on buyers' nights you'll go for five. On desolate chilly lonely nights you may huddle in stairways, wondering where those \$200 connections are.

Beyond this media acquiescence, silence, distortion concerning gay subjects other portents of the repression soon to lash at us abounded. In Pennsylvania the senate passed a bill making it a crime punishable by up to 90 days in jail for a state official knowingly to hire a homosexual in certain professions, including nursing. Arkansas and Idaho reinstated laws against private consensual behavior among adults. The Supreme Court let stand a Virginia court's ruling that a state has the right to interfere in private adult homosexual acts.

Out of these poisonous currents Anita Bryant emerged. Her ads screamed: "Cultures throughout history . . . have dealt with homosexuals almost universally with disdain, abhorrence, disgust, even death." She called us "human garbage." Understanding the call for blood, bumper stickers answered: "Kill A Queer For Christ."

It would be dangerous to deny the powerful backlash from Dade County. Murderers scream, "Faggot, faggot!" to the plunging of a knife. A gay mother is deprived of her child. Gay businesses are bombed in San Francisco. In a campaign endorsed by the mayor, homosexuals are pulled out of cruising cars in Kansas City, Missouri, Roundups occur in Tulsa, in Provincetown. Anti-gay legislation piles up from Pennsylvania to Colorado to Texas. States move to repeal laws protecting private consensual homosexual acts. In California — which has become a symbolic battleground for gay rights — an initiative is proposed to make it possible to fire homosexual teachers.

And in Los Angeles, in an example of what may happen everywhere, 200 special "elite" cops — blessed by some politicians elected with gay support — were unleashed ferociously into heavily gay areas.

Those behind the campaign contemptfully flaunted supportive so-called "gay leaders" in an attempt to legitimize the recurring spectacle of homosexuals stopped and roused, pushed against walls, cited on trumped-up charges, handcuffed and busted. Callously labeled "a campaign to revitalize Hollywood," the immediate action was unequivocally directed against homosexuals. Typically, behind this campaign for ostensible "purity" lurked pure greed — eventually to run out of low-rent buildings the old and the poor and so convert the area into an expensive graveyard of tombstone malls.

While homosexuals were being decimated in Hollywood, the "Los Angeles Times" carried a self-congratulatory editorial claiming that "at least one gay civil rights group" was endorsing the "clean-up." Gay civil rights were being shredded all over Hollywood, and long cruising thoroughfares cop lights glared dementedly at homosexuals. I called up the Los Angeles Times to ask the name of that gay group supporting this vicious campaign. I was referred to the office of Councilwoman Peggy Stevenson. Elected with gay support, she had refused to endorse what was in effect an answer to Anity Bryant — the largest gay pride week parade in Los Angeles.

I spoke to her aide, Dan Wooldridge. It was not *one* gay group that was endorsing the campaign, he told me, immediately hostile, just individuals. He named almost a dozen of the city's best known homosexual "leaders." When I questioned him about the matter of gay harassment, he blurted, "It's the fault of you people; if you hadn't been so loud about it all, none of this would have happened." Did he mean we were loud in Miami, where they voted 2 to 1 against our rights? In San Francisco, where a gay man had recently been murdered.

For further information I needed to prepare this article, and others for other publications, I asked whether Mrs. Stevenson was accessible. Oh, yes, very, I was told; and Mr. Wooldridge promised to set up an appointment. None was given.

The matter of gay collaboration in anti-homosexual campaigns had emerged. I called up some of the gay men Wooldridge had mentioned. One man — an old warrior with wounds to show for his brave commitment — was genuinely disturbed that his name was being used. More, however, were defensively angry, and some, including a well-known gay minister and a prominent gay businessman, actually claimed they knew absolutely nothing about harassment of gays, even as the reports came in: 30 busts in one afternoon, 60 in one night.

Why do even a few homosexuals lend their support, even when tacitly given, to what are, no matter how disguised in upbeat rhetoric, basically campaigns against homosexuals?

Perhaps some of them are so used to political crumbs they confuse them for cake, and thereby feel justified in exchanging the more visible among us for a personal political cookie. Perhaps a few homosexuals, suffering from a new kind of "penis envy," are in danger of becoming as puritanistic as the straights who hound us for being gay; had that type been there, they might have attempted to thwart our finest moment, the Stonewall riot, by fretting about a "negative

image" or being "too loud" or "too radical." Perhaps a few of them prefer to wait for the big busts so they can star as gay spokespersons on television. Perhaps it is simply that some of them are still relentlessly trying to please straights — to be "good queers."

Sadly, they may be typical of the people who are grabbing for leadership of the gay movement and may yet strangle it — reactionary homosexuals ludicrously attempting to fight with conservative methods — with political tactics that should have gone out with posing straps — what is basically a revolution; homosexuals split between upholding their business interests and the realities of belonging to the most despised minority in the world.

THE MATTER OF GAY COLLABORATION IN ANTI-HOMOSEXUAL CAMPAIGNS HAD EMERGED.

"WE ACCEPT THEIR STRAIGHT JUDGEMENT, IN EFFECT, WE ATTEMPT TO STRAIGHTEN OUT OUR HAIR, USE BLEACH CREAMS."

Whatever the reasons for gay collaboration against their own kind, in meetings with the police and with politicians so-called homosexual "leaders" impliedly offer up what one called "sexpeople" — the ones who supposedly give us a bad name. This offering up is done, however, while forgetting that repression occurs in quick escalation, the most vulnerable merely go first.

Thus politicians elected with gay votes and fond of flaunting a few favorite, safe token "queers" when necessary, try to convince us that it doesn't matter that transvestites are being busted. Don't they give us a bad image? The next day the effeminate are rounded up. Then the hustlers. The next day it's the people in leather. But the politicians convince some of us that it's happening only on Hollywood Boulevard. And you're respectable, aren't you? they ask, eyebrows crashing. And the acquiescing nod eagerly and say, "Yes, thank you, Master, thank you, we're not the queers — it's them — those horrible sexpeople, bust them, bust them!" Then it all moves to Santa Monica Boulevard, and now it's against cruising homosexuals. But only those walking. Soon it's on Robertson and Hilldale and they're stopping cars. We still may not care if we go only to bars. But now police cars are parked outside our bars flashing lights in our faces and then following us to cite us on trumped-up charges and calling us queers. Well, okay, but it's still only happening outside, and we are *inside* homosexuals. Now they're in the hustling bars. But we don't go there, do we? Soon they're in the leather bars. Before you know it, they're in the bars in West Hollywood, and our homes are next, and not even the

Beverly Wilshire is safe. But you may not have to worry, because it's happening only in California. And then it's New York, and then Chicago — And you didn't know it was happening because didn't it all have the blessing of straight politicians we elected who tell us we're so nice even when they don't approve of our parades, and didn't it all have the cooperation of "at least one gay civil rights group"? Well, then, how the hell is it that your wrists are handcuffed behind you?

Clean up blighted areas? Of course, but make sure it's grime they're really after. Drive out the violent? By all means, but don't call us criminals or undesirables. Revitalize the inner cities? Revitalize Hollywood? Oh, yes, emphatically, but not with spilled gay blood.

We still surrender to the enemy within — the tendency of some to betray our own — when we offer up as token sacrifices, or deny that we have, transvestites, and leathermen, and the effeminate, and the masculine, and hustlers — and other businessmen. We accept their straight judgment. In effect we attempt to straighten out our hair, use bleach creams. But we are not being accepted in that way, we are being erased when we deny that some of us are — and thank God for that! — sexpeople, that some of us don't want to get married, want more than one partner. (I can envision a time, if things move as they are, when we will whisper about an unmarried gay man over 30. "Well, you know, he *has* to be straight if he's *still* not married!" We demean our grand specialness (and we *are* special, just as heterosexuals are special) when we do not allow the full range of our possible modes — from relationships to one-night encounters, from sex for sex to sex with love, from promiscuity to marriage. When we betray our splendid variety, we apologize for being gay and we join the enemy.

And then it won't matter that we will march publicly and show how many tens of thousands, even millions, of us there are. Won't matter if what we will really show is that despite our numbers — and we could be the most powerful minority in history — our individuals may still be mauled and insulted by any homophobic cop, may still be called queer by raving police chiefs, our rights washed away by referendums.

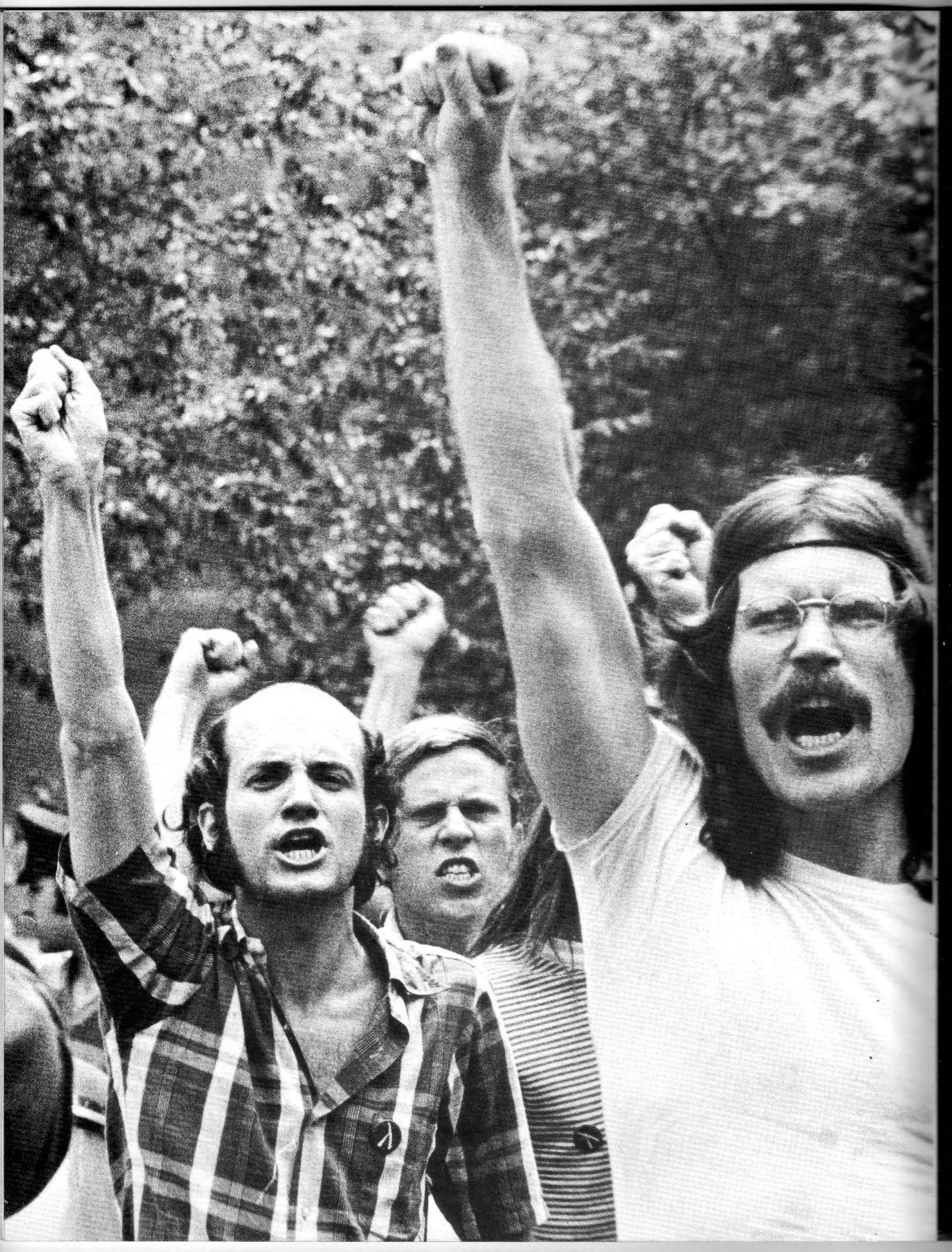
Anita Bryant said to us, *Enough!*

It is past time for *us* to say: Enough of passivity, enough of tokenism from tepid straight or gay politicians who betray us, enough of marauders unleashed by rabid police chiefs, enough of being called child molesters when it is we who are constantly molested in thousands of ways, enough of shredded civil rights, enough of roundups and busts, of depriving us of our natural children, enough of public insults condoned, enough of prison sentences and registration as "sex offenders" for merely extending or accepting an invitation to make it, enough of not allowing us the choice to marry, enough of the deprivation of the right to work, to live, to be. Enough of laws labeling us criminals, religions calling us sinners, doctors insisting we're sick.

We are *not* garbage.

We are some of the greatest men and women in human history.

We should act like it.



STONEWALL

was it really eight years ago?

By Loretta Lotman

STONEWALL — Immovable block or obstruction.

Every oppressed People needs a moment when the exodus begins, when the individual separates from the oppression long enough to perceive h' pain and start leaving it behind. For the gay people, that moment came on June 27, 1969, at a bar called the Stonewall Inn in New York City.

Eight years ago were still the gay dark ages. Organizations like Mattachine or Daughters of Bilitis were few. "Liberation" was discussed for blacks and women, but never homosexuals. Gay was sex, not politics, and we were all at the mercy of whoever might catch us in the act. Bars were the only common meeting places — and there paranoia made it hard to get a person's real name, let alone start a relationship.

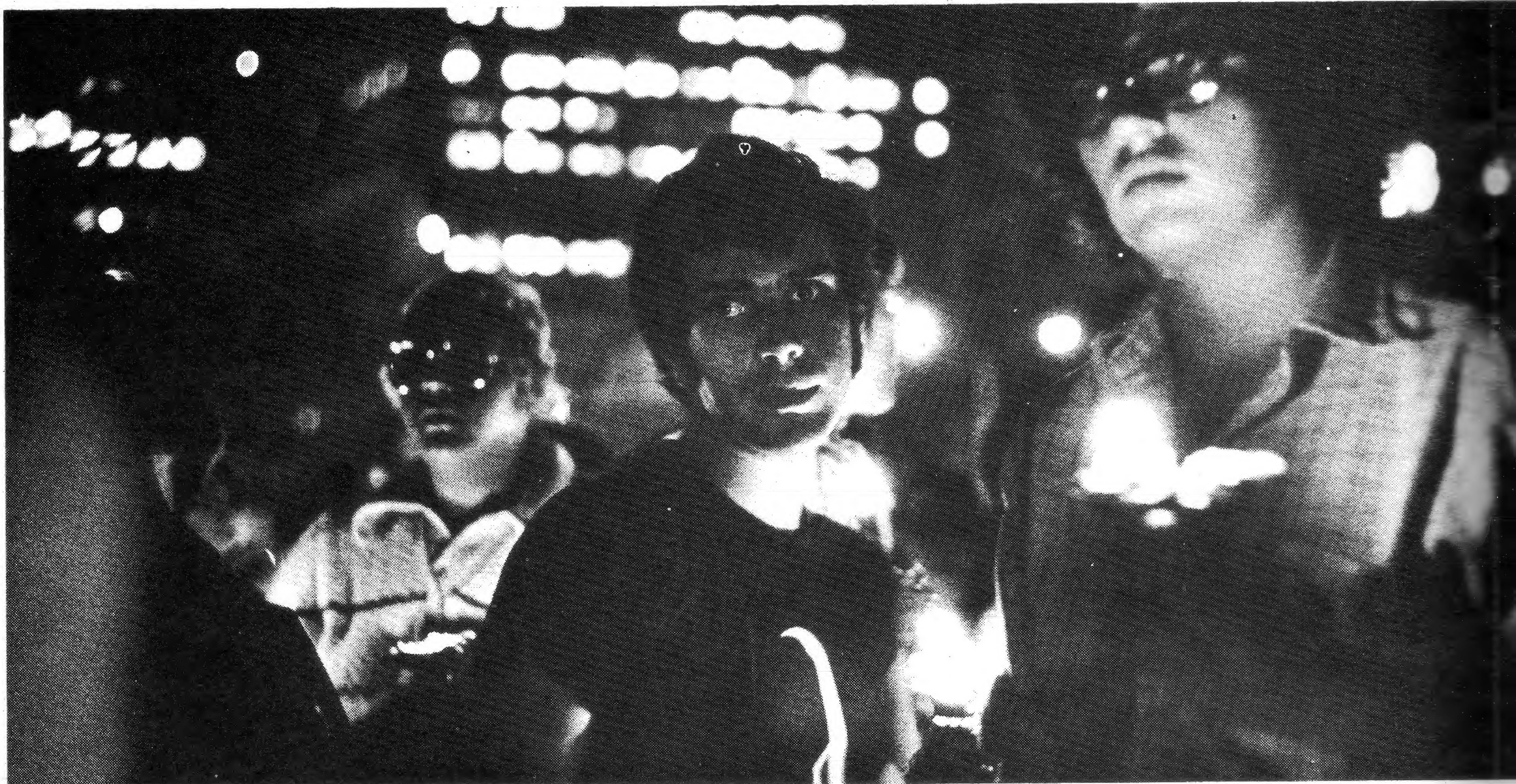
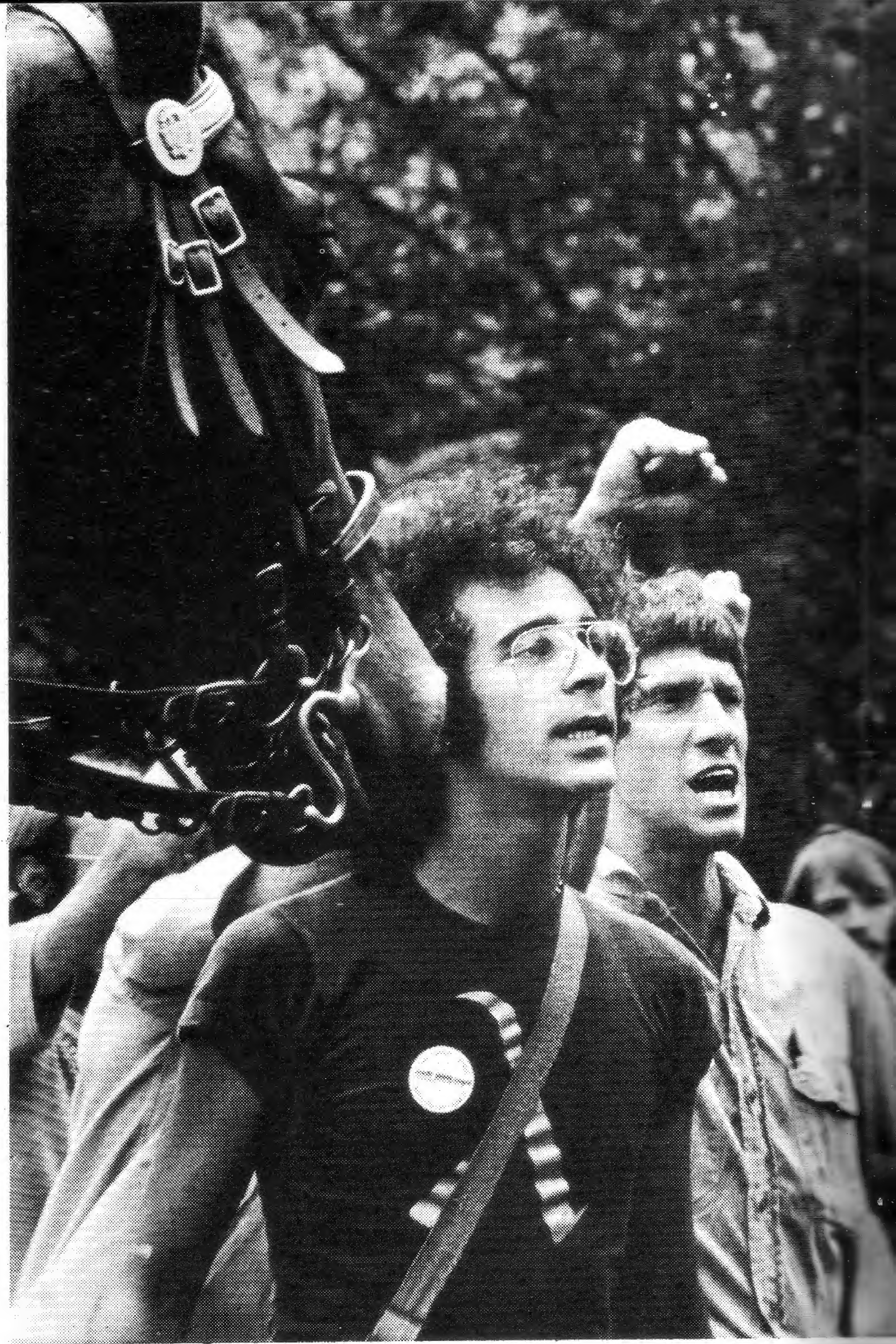
All this started to change one hot Friday night at the Stonewall. Police entered the bar just before midnight on a standard raid. Though it was said to be Mob-run and reportedly made regular pay-offs to the authorities, the Stonewall was subject to homophobic harassment. Police busting in was inconvenient, but a matter of course.

However, this night was different from all other nights. When the cops started checking the customers, someone argued back. A few people joined him. It was getting loud and a little out of control. The police, thinking they'd kill the problem quickly, arrested three of the more blatant drag queens and threw them in a waiting paddy wagon. That made the people more incensed. As the customers were examined and released from the bar one by one, a crowd formed on the sidewalk outside. They shouted angrily.

Then, a new chant split the air. "Gay Power!" someone yelled. Others took up the cry. People still trapped inside the bar chanted back. The outside crowd, encouraged by the response, started to throw things at the bar. Pennies first. Then nickles. Quarters. They looked around for more solid ammunition.

A parking meter was uprooted and used as a battering ram. They raided trashcans and threw bottles. It was too late to stop.

The police, caught between two mobs, radioed for reinforcements. The newly-formed Tactical Police Force responded, armed with baby-blue riot helmets and nightsticks. The sudden appearance of 30 cops attracted about 400 bystanders. They stood watching the cops, who were watching the screaming queers, who were throwing objects at the bar and the trapped cops, who were backed against the bar by angry gay people behind them. And, off to one side, the mobsters — who didn't believe any of it.





Outside, someone threw lighter fluid on the building. The police inside drew their guns. A match was lighted. The threat hung visibly in mid-air. Everyone waited.

The threat was enough. No one ever expected gay people to react. None had fought back like this before. Suddenly, impossibly, pushed to the limits of their rage, the crowd was ready to go one step further.

The police put away their guns, took their prisoners, locked the bar and left. The crowd, ecstatic at what they had witnessed, ran through the Village spreading the word. "Gay Power!" echoed down Christopher Street. "Stonewall Resistance" some labeled it. "No, Riot!" People heard the news and were drawn to the spot. They did not know exactly what it meant, but they could feel that something was different.

The next day, the Village was a gay party. People came from all over to see *that place*. Lesbians and gay men took heart at the new-found symbol and became outrageously upfront. "I can fight, too," was the attitude they threw back on the world. As the gay impromptu parade progressed, people who had previously just cruised started reaching out to each other as long-lost brothers and sisters.

"Were you there last night?"
"What did you hear?"

"What does it mean?" In the joyful chaos, suddenly, there was hope. For the first time, gayness was a common bond. A concept was born — that of a "gay community."

Sunday night, June 29, the Stonewall re-opened. Those arrested were all free. The celebration was at its peak — but people knew that the success would be short-lived without some way to perpetuate the Stonewall spirit. Within weeks, the Gay Liberation Front was formed, New York's first group to work politically towards maintaining what the chant had promised.

The Stonewall Resistance was not the first time gay people fought back at the oppressors, but it was the first action to burn a vision of possibility into our consciousness. The mental picture — cops succumbing to drag queens, butch defeated by femme — contradicted everything society was built upon.

The story was picked up by the wire services and spread nationally. It touched closets, latencies, and isolated people who feared that they were "the only one." It showed that gay did not mean "sad," that we as a People could have strength, pride and an open place in society. The Stonewall was an immovable block in our history, the place where the running stopped and the fight began.

And ever since, there's been no turning back.

IT STARTED WITH STONEWALL

By Jim Kepner

When black ghettos flared in 1964 and '65, gays asked, "How long will *we* suffer in silence?" Thousands were busted yearly, but resistance seemed unthinkable. (Not so rare as most thought: a few bar owners fought in court. Two hundred protested Los Angeles 1967 "Black Cat" bar raid. When two were busted at the "Patch" in 1968, bartender Lee Glaze shouted: "This is the age of flower-power!" and led 40 gays to Harbor station to pelt cops with flowers — and got the two arrested released.)

By June 1969, America's 19-year-old movement included some 40 groups (with 20 mostly mimeographed magazines) and the image-conscious North American Conference of Homophile Organizations (NACHO). Most old leaders were blind to those young gays in the peace and civil rights movements, hot with New Left rhetoric.

Summer 1968 to Summer 1969.

Many radicalized in Chicago's streets during Democratic Convention / National Organization of Women ousts lesbians / Morris Kight leads a tribe of gays in peace and ecology actions / Don Jackson, horrified by experiments on gays at Vacaville State Hospital, presses Kight to start a gay radical group / *Time* magazine surveys "The Newly Militant Homosexual" / Law reform in Germany, Canada, Connecticut / *Play*, *Geese* features audience raps in New York, San Francisco and Los Angeles / Vice-cop murders of Howard Effland and Frank Bartley lead to near riots / Allen Ginsberg defends gayness in *Playboy* / Leo Lawrence attacks Society for Individual Rights (SIR) conservatism / gay radical groups start in Bay Area and at Univ. Minnesota . . .

Revolt: June 27-29, 1969

Stonewall was a thunderclap! Gays had fought back, in the streets, not at closed meetings. Ginsberg exulted: "Gays no longer have that hurt look."

The news spread beyond New York slowly, bringing thousands of gays out of the closets of other causes. Structured meetings were taboo. New Left and leanings often clashed. The homophiles seemed the chief enemy, with their public relations/research/conformity goals. A time of excitement and confusion . . .

Late 1969 . . .

July 9: Mattachine Action Committee, N.Y., evolves into Gay Liberation Front, with wide-ranging revolutionary goals, soon with semi-autonomous cell structure; different cells taking independent directions.

August 25: Bob Martin, founder in 1966 of Columbia's Student Homophile League organizes gay caucus at NACHO's

Fifth Conference, Kansas City.

September: Mitchel Itkin wins pro-gay resolution at American Sociological Association meeting in San Francisco. First such resolution by professional body.

Fall: "Sociology of Homosexuality" courses for credit at Cal State Long Beach, Brandeis University and Southern Illinois University. Ten years earlier, the subject was exclusive property of Abnormal Psych departments.

Fall: Berkeley gays involved fully in People's Park confrontation.

September 12: GLF pickets *Village Voice* over refusal to advertise words gay or homosexual and use of derogatory terms in news copy. New York *Times*, and many other papers soon get similar attention.

Gay men clubbed and kicked to death on Wimbledon Common and Hampstead Heath. Boy tells *London Times*: "You get no trouble from police for beating up homosexuals."

October 1: GLF confronts New York political candidates repeatedly, angrily.

October 6: Gay Liberation Theatre presented in Lower Sproul Plaza, at UC Berkeley, as part of counter-culture "Disorientation Week."

October — December: Gay Lib starts with campus-paper advertisements at the University of Chicago.

Halloween: Mass busts at St. Louis drag balls, Mandrake Society stages protest, gets wave of new members. Later turns anti-activist.

October 31: San Francisco gay-rads picket San Francisco *Examiner* over "queers and fairies" story. Purple ink dumped on pickets who ink handprints on building. Lawrence and 11 others busted for defacing. Purple hand briefly a gay lib symbol.

Yearly November: San Jose State College GLF gets heavy press coverage with horrified blasts from officials. Wins fight for recognition.

November 14: First issue of GLF-NY paper, *Come Out!* Followed by *Gay Power*, *San Francisco Free Press* (announcing "Gay Civil War") and *Gay*.

November 15: Big gay contingent in San Francisco antiwar Moratorium aekles Panther David Hilliard's call to violence. Morris Kight leaves peace movement to "come home" to start GLF-L.A., December 14, at Tangents' garage-office.

November 16: Two hundred gays demonstrate in downtown L.A. for homosexual law reform.

Gay-rads crash SIR's Thanksgiving dinner and picket two San Francisco airlines.

First gay lib conference held in Berkeley.

December 13: New York cops hassle Continental Baths, arrest several.

December 21: Gay Activists Alliance (GAA) forms in New York as one-issue group, objecting to GLF's broad revolutionary aims, specifically to a \$500 gift to Black Panthers.

December 27-30: Gay Lib Symposium and Conference at a Methodist facility opposite Berkeley's Sather Gate. Free-form meetings. Scientific, philosophic and literary papers (later printed in Dunbar Aitkens' *Free Partique*), arts festival, dance and first guarded presentation of Don Jackson's Alpine County takeover idea. Leo Lawrence urges gays to arm. Many new GLF's represented. California Governor Reagan declines invitation to gay dance at Student Union.

January: Thom Higgins fired by Minnesota Blind Services for activity with gay-militant Free. Free integrates University of Minn. student dance.

January 11: Hollywood Boulevard candlelight march protests increased bar raids.

January 21: Texas sodomy statute declared unconstitutional; Buchanan case.

Cleveland: Student Mobe Committee recognizes gay lib struggle.

February to March 14: Gays picketing Barney's Beanery in West Hollywood protesting 20-year-old sign, "FAGGOTS STAY OUT." Sheriffs help persuade owner to remove sign. Sign replaced few months later.

February 7: Mattachine Midwest editor busted at home without warrant by officer John Manley for "criminally defaming" Manley by reporting his persistent harassing of gays in Lincoln Park.

February 12: Chicago GLF gets media coverage for part in demo against Agnew. Officer Manley attends GLF posing as a ONE, Inc. member from San Francisco. Manley speech picketed February 25 — first Chicago gay demo.

February 14: Berkeley: Episcopal Peace Fellowship adopts pre-gay and women's lib resolution.

February 27: Chicago Seven prosecutor Thomas Foran gives GLF's a new slogan by warning: "We've lost our kids to the freaking fag revolution . . ." GLF groups print up slogan buttons, including "How Dare You Presume I'm Homosexual!" and "Better Blatant Than Latent."

March 8: Larry Turner killed by vice the morning of an angry commemoration of the Effland murder at Los Angeles's Dover Hotel. News kept from demonstrators.

March 8: New York: 167 busted at

Snake Pit. Diego Vinales, trying to escape precinct house, jumped from second story window, impaled on metal spike fence. Sawed loose. Hospitalized three months, heavy police guard. Three to five thousands gays surge thru Greenwich Village, shouting at cops near station house, vigil at hospital, cheered loudly by inmates at Women's House of Detention. Cop who led Stonewall and Snake Pit raids later transferred to Brooklyn.

March 11: GLF-LA pickets demand reparations from three Wilshire Blvd. churches.

March 23: GLF-LA pickets Spanish consulate supporting oppressed Spanish gays.

Spring: Fuori, Italy's first Gay Lib newsletter, started in Torino.

Spring: Three Atascadero doctors report forcible treatment of 90 unwilling patients (and 67 at Vacaville) with Aneltine, causing acute anxiety death panic. Don Jackson writes Dachau for Queers.

April 5 and May 30: Los Angeles police confrontations at two GLF Gay-ins in Griffith Park, not as expected over kissing booths. Picket Hollywood police stations.

April 16: Gay Liberation Day rally at Grant Park, Chicago.

April: New York: GLF Women put on first All-Women's Dance.

April: San Francisco women and gay men zap American Psychiatric Association sessions, telling Bieber panel: "We've listened to you long enough; now you listen to us!" Twenty analysts attend gay workshop.

May 1: New York: 100 radical lesbians in "Lavendar Menace" hit Second Congress to Unite Women. Publish first Lesbian Feminist manifesto.

May 9: Gays join Washington D.C march protesting war.

May: New York: GLF Third World cell demands end to Young Lords and Black Panther harassment of gays.

June: GAA throws strong support to congressional candidates Abzug, Koch and Chisolm, all winners. Pickets a city councilman's apartment for nine months stall on gay rights bill Intro 475. Seven arrested in lobby sit-in.

June 24: GAA sit-in at state GOP headquarters. Six busted. GLF and Venceremos Brigade (Castro cane-cutting volunteers) clash for use of Elgin Theatre.

June 24: Chicago GLF confronts cure-peddling Dr. Socarides at AMA meet.

June 28: First Christopher Street Liberation Gay Parade has 5-20,000 (from all over the country) marching from closed Stonewall site to Central Park Sheep Meadow / 200 march in Chicago, plus Midwest Conference / 2000 march and 8000 watch Hollywood's first Christopher Street West parade, after wresting permit from Police Commission. Chief Davis says "discommoding the citizens . . . like allowing a parade of thieves and bruggars." / Factional fights produce two small San Francisco actions/ Troy Perry, Kelly Weiser and Carole Shepherd arrested in Hollywood-Las Palmas sit-in/fast. GLF dance erupts in near-riot.



July 31: American Library Association sets up Task Force on Gay Liberation.

Minneapolis: Jack Baker and Mike McConnell apply for marriage license.

July 4: Providence gays tag on behind town's Independence Day parade.

July 6: Louisville women sue County Clerk for marriage license.

July 7: Perry and several others end 10-day fast on Federal Building steps by breaking bread at Hollywood and Las Palmas. Meeting promised with city officials. Original three still face obstructing-sidewalk charges.

July: Lutheran Church in America and Unitarian-Universalists pass relatively positive resolutions on gays.

July: New York: Christopher Street Liberation Day Committee becomes Homosexual Community Council, leading to period of intergroup cooperation.

July 23: Shortly after hosting first MCC Phoenix meet, clubhouse of ONE, Inc. (oldest surviving homophile group in U.S.) in Phoenix burned. Only licensed after-hours gay dancing in town.

August: Sixth and last NACHO Conference met at SIR Center, San Francisco with younger organizations in clear majority, ready to move NACHO away from "respectability" line and democratize the badly faltering alliance. Even most conservatives tired of meddlesome Credentials Committee. Intransigent and theatrical radicals, many recruited from streets, repeatedly invade and disrupt, showing arrogant contempt for anyone not fully on their side. First two days opened to insurgents for non-business sessions. Phyllis Lyon also leads a group of women's separatists into meeting for deliverance of ultimatum. New overseer committee set up covertly by 12 conservative delegates after which conservatives mostly abandon meeting to insurgents, after threatening arrest. Gay Revs then pass packet of political resolutions — anti-war, Panther support, on Nazi victims, etc. Planned seventh conference in New York never occurred. Radicals had served notice that they would break up any non-radical intergroup meeting.

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I was a Gay

To be gay and a vice cop in the Los Angeles Police Department has to be one of the world's purest contradictions in terms. Unquestionably the country's most homophobic police force, the LAPD often makes life miserable for Los Angeles' gay population and, in many cases, a nightmare for those of its members who are unfortunate enough to be exposed as homosexuals.

Charges of entrapment, harassment and brutality almost always accompany arrests of gays. The police department usually contends that these charges are simply ploys by the offender to beat the rap.

Now, for the first time, a former member of the LAPD vice squad has come forth to reveal the true picture of what really goes on in Chief Ed Davis' vigilante force. A gay man, he was and is appalled at the practices of the L.A. police force, the prevalence of entrapment and the immorality of prosecuting victimless crimes.

We'll call him Jack. He asked us not to use his real name for two reasons: his ex-lover is still a member of the force and he has a lawsuit pending against the department (concerning a matter unrelated to his gayness). Sitting in his comfortable, small suburban Los Angeles home, Jack is the picture of the law-enforcement officer: big, burly, deep-voiced-about as butch as they come. A good-looking guy in his early thirties, he pulls no punches when talking about his former employers.

Why would a gay man or woman want to be a police officer in the first place? In Jack's case, it was primarily a financial decision. "I didn't have too much education, about two years of college. Being a cop is about the only job where you don't have to know too much, just be in good health and see well, and you can make over \$1,000 per month to start. I needed the money. It was only a job to me, not a career."

Rookie members of the police force have little choice about where they will be assigned. It was Jack's misfortune to be put on the Vice Squad straight away. Most rookies have to put in time there. "You're a brand new face. A lot of the guys on the street already are getting recognized as cops, so they send someone new out there. I wasn't too happy about it. But you don't dare say no to an assignment when you're fresh out of school."

Jack's education about how the police operate came quickly. He was shown the ropes, told how to go about making arrests. And he was to be judged as a police officer by how many arrests he made. His course of action was clear. "I went into a bar, with a rolled-up sock in

my crotch so it would look like I had even more than I do. And I stood there real hot and enticing. I was as encouraging as hell. This guy came over to me and started groping me, and I arrested him.

"I felt awful. I felt dirty. I felt like a hypocrite. Shit — how many guys had I groped before that, I felt so guilty. And that was a pretty mild form of entrapment compared to some of the other stuff that goes on."

According to Jack, entrapment is pretty standard procedure in the LAPD. Arrest reports, he says, are usually works of highly creative fiction. "There's a whole area of 'testi-lying', as opposed to testifying," Jack says. "If you look at arrest reports, somehow the officer never mentions sex, never does anything out of line. And it's always short and sweet on the part of the defendant. He'll make a sexual suggestion right off the bat. Now, you and I know that's not the way it happens. Usually it's much more subtle."

Arrest reports never indicate that the officer did anything but listen, appalled, to various sexual propositions. "That's bullshit," says Jack. "The cop just as often will say, 'Do you want to get it on? Can we go to your place?' It's just as much a proposition on the cop's part as on the defendant's part."

Jack feels that the truly immoral behavior is on the part of the police officers. "It is they who come into a bar with sex on their minds. They're the ones who are implanting sexy thoughts in the minds of the guys in the bar." He stops and shakes his head. "It gets pretty sad, sometimes. Some desperately lonely old man is in a bar and suddenly he's being paid attention to by some big fox, young enough to be his son. The old guy's better judgment is gonna go out the window and before you know it, he's busted."

Being gay in Los Angeles is not one of life's easier assignments. Busts take place in gay bars and bathhouses, supposedly private establishments in which sexual behavior between consenting adults is legal. Jack explains that it isn't illegal to have gay sex, but it is illegal to "solicit for a lewd act." In other words, you can do it, but you can't communicate to someone that you want to do it. "It's pretty unbelievable," Jack admits. "Technically, it applies to straights, too, but you'll never see a bust in a 'singles' bar. It's a one-sided affair, it only applies to us."

Jack has his own theory about why such ridiculous law enforcement goes on. "What it boils down to is power. If you have no laws at all against victimless crimes, you take away a good deal of power from the police department. A

Vice Cop'

lot of cops get off on arresting someone, especially someone gay. They'll camp it up — 'Thay, you thilly thavage' — that kind of stuff. I guess it builds up their ego, makes them feel more masculine."

But aren't cops strong and masculine and the protectors of us all? Why would they need to pick on defenseless, basically law-abiding citizens to feel like men? Jack says, "It's the bully syndrome. A lot of them have doubts about their masculinity — or they may be lousy pieces of ass to their wives. They need to pick on someone to feel superior. Most vice cops go after the nellie gays. There's a lot less chance of getting their teeth knocked out by some big bruiser. It's strange, but a lot of guys change when they get on vice. They get a lot more hostile — it's just the environment, that's all."

Living as a gay cop in Los Angeles is an exercise in paranoia. Gay police officers live in constant fear of exposure. And it is the one area in which the policeman receives no support from the department. As Jack explains, "A defendant can accuse a cop of almost anything — hitting him, calling him a nigger or calling her a whore — and the department will take sides with the officer. But as soon as a defendant accuses a cop of making a homosexual advance, the cop is presumed guilty until proven innocent."

The only way an officer so accused can prove his innocence is to pass the department's lie detector test. Jack is contemptuous of it. "Some cops are so nervous about taking it, they flunk it — even though they're not gay. And I know several cops who are gay and who passed it — one by having his doctor give him a sedative before he took it so his responses would be minimal." Often, when giving the lie detector test to an officer on a totally unrelated matter, the gay question will be inserted — just for good measure.

Jack didn't experience any paranoia. "I didn't give a shit. Like I said, it was just a job. I was a damned good cop, don't get me wrong, but I wasn't paranoid about losing my career and life's work and all that if I was found out." Jack did, however, come across fear in a very personal way. "I met my lover on the force. He approached me, but he was nervous as hell, I was the first guy he ever made it with.

"We lived together, but we never drove to work together, never patrolled together, never ate lunch together, hardly even acknowledged each others' presence. All we did was sleep together every night. He'd get really turned on, hot as a pistol, wanting to do everything — until he came. Then he'd get this attitude of, 'Get away from me, you faggot.' He never said

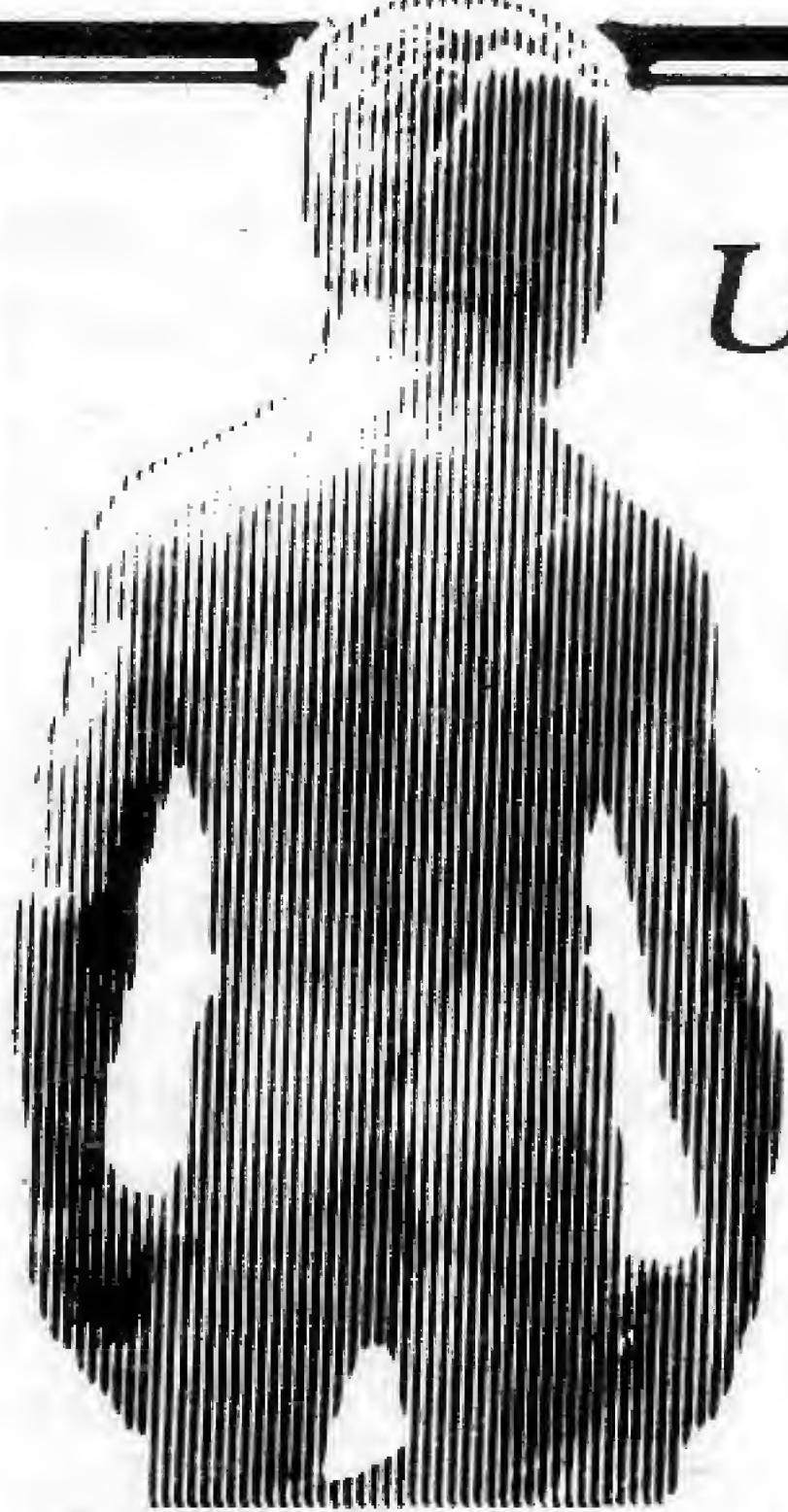


it, but I sensed it. He'd be all full of guilt and remorse for about an hour afterwards. He couldn't reconcile being a cop and being gay. I couldn't handle his attitude. So we broke up, and I left the force. Now, he's a cop — first, last and always. And he's asexual. He's put sex out of his mind. It's real sad."

What can be done to change things?

Jack isn't optimistic about the LAPD. "Ed Davis encourages cops to bust gays. They can do anything they want to in relation to gays and they'll have the complete backing of the department. Davis promotes homophobic cops to positions of power and influence. Once Davis leaves, Daryl Gates will likely take over and he's just as bad as Davis — it's a self-perpetuating thing.

"I think attitudes in general are going to have to change, people are gonna have to be educated about homosexuality before we see a slackening off. You know, a big fear among parents is that their little boys are gonna be molested by gay cops. Let me tell you, if I were a parent, I wouldn't want my little girl around police officers. The chances of a straight cop seducing a teenage girl are far greater than a gay cop seducing a teenage boy. Just read the papers."



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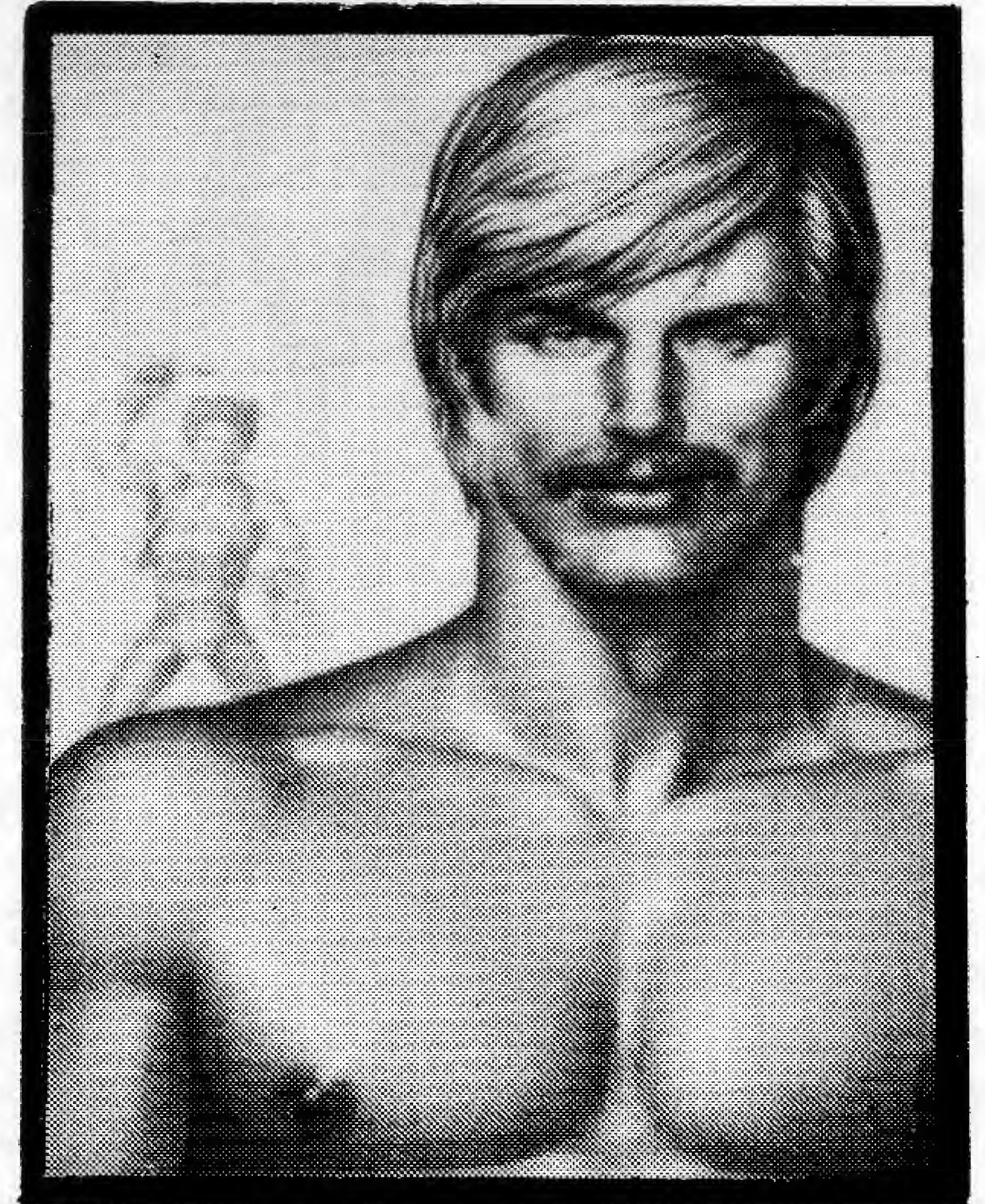
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NEW YORK CITY NEW YORK CITY NEW YORK CITY

By Harold Pickett

New York City politics are complicated under the best of circumstances.

Add nine candidates for mayor (seven of them Democrats), and you have a nearly ideal formula for a complicated, emotional and divisive election.

New Yorkers were not short-changed on any account during the city's September primary election.

Standard issues such as city finances and services were in sharp focus. The surprising issue of restoring the death penalty was injected into the race by candidate Ed Koch: surprising because of his long-time, 'liberal', positions and reputation and because the mayor has no power in such a province which belongs to the legislature. However, basic issues stressed in the public campaign were more or less the same and when proposals and promises came to practice after elections, most candidates would probably have done an equally good or poor job. The other areas of focus were purely "personality" and ethnic minority appeal. And gay appeal.

New York City's Gay Activists Alliance estimates a population of at least one million lesbians and gay men in New York City. It's not known how many are actually registered and do vote or, of those voting, how many vote with a 'gay consciousness', an awareness of the candidates' positions on and record of support for Gay Rights. But such a consciousness is spreading outside of movement organizations and reaching previously non-involved gays in their homes and offices. We can give some thanks to the candidates, themselves, and the straight press for this.

Democratic candidates Abzug and Koch appeared at several rallies and demonstrations during the past summer and most of their appearances were reported by the straight press. The most dramatic example of this reporting occurred with the spontaneous rally and angry demonstration that took place in Greenwich Village's Sheridan Square on the night of the Dade County defeat of the Gay Rights referendum. Angry gay demonstrators assembled and marched to the home of Bella Abzug, a mayoral

candidate who lives in the heavily gay Village. A photo appeared the next day in the *Daily News* showing Ms. Abzug, wearing her housecoat, "consoling angry gay demonstrators" at the door of her home.

The "Gay Clout" issue of *New York* magazine appeared on the stands about two weeks before the primary. In particular, one of their large features, the "Gay Power" article, may have done as much to spread consciousness behind closet doors as an average year's activities by the activist organizations. Of course, without the activist organizations such an article would never have happened in the first place.

Gay activists showed more participation in this year's primary than ever before, although there were some divisions and disagreements in the gay community. A 'Gays for Bella' group provided many valuable office workers and assistants, distributed leaflets and sold buttons on the streets. The Gay Independent Democrats paid for ads endorsing candidates in *The Village Voice* and in *Gaysweek*, New York City's seven-month old newspaper. The New York Political Action Council (P.A.C.), composed of some forty closeted and openly gay people many of whom are influential, held a press conference and rated Democratic candidates solely on the basis of their support of gay rights. These ratings of "preferred," "acceptable," and "unacceptable" were widely circulated in the gay community on attractively printed leaflets. Apparently, the Political Action Council didn't even find it worthwhile to bother rating the Republican candidates.

This is understandable, considering the Republican Party's past record of non-support for Gay Rights. State Senator Roy Goodman and Barry Farber were the two candidates sparring for the Republican nomination. Goodman is an exception to the standard Republican rule. He has supported repeal of the state sodomy law and prohibition of discrimination in employment, housing, and public accommodations.

More typical of the Republicans, candidate Farber has said he would veto

a Gay Rights bill. *Christopher Street* quotes Farber as saying "I make it a point in politics — as in life — deliberately to ignore the sexual proclivities of everyone whose sexuality is not relevant to me personally."

There are four times as many registered Democrat voters in New York City than there are Republicans. The winner of the Democratic primary election is almost certain to win the general Fall election. Gay activists and politicians were presented with an unusually ripe political field to harvest.

Of the seven Democratic mayoral candidates, only two were rated "unacceptable" by the Political Action Council. They were businessman Joel Harnett and the incumbent Mayor, Abraham Beame.

Harnett received only 1% of the vote in the Sept. 8 primary. PAC stated that Harnett "knows little about gay women and men and has made no effort to learn. He believes that gays should not be discriminated against — except in schools, where they might "effect the choice of a child's sexuality." He questions the necessity of Intro 554, the proposed New York City gay rights ordinance.

PAC says that Mayor Beame "has refused to make time to meet with gay groups" and "has done little for the gay community as Mayor." Earlier this year, Mayor Beame, in a token political ploy, appointed an openly gay man, Robert Livingston, to the city Commission on Human Rights. Livingston is an Executive Committee member of PAC which rated Beame "unacceptable." Nevertheless, for Beame to have been unafraid to have made such an appointment signified a new era for gay "acceptability" in city politics.

The Gay Activists Alliance took a more militant position regarding Beame. On Aug. 25, they held a midnight demonstration at Gracie Mansion, Beame's residence, to "Wake Up The Mayor To Gay Rights" — theme of the demonstration. Joe Kennedy, a spokesperson for GAA, said then that the demonstration was officially called "to expose the Mayor's position and protest his inaction, while denouncing him as a representa-

tive of anti-gay bigotry in this city." One man was arrested at the demonstration.

With several popular candidates in the mayoral running, it was expected that none would receive the required 40% of the vote on Sept. 8 to gain the party nomination for the Fall election. The top two candidates would then face a run-off election on Sept. 19.

Mario Cuomo was one of the run-off candidates. He was rated "acceptable" by the PAC, whereas the other four candidates (Abzug, Badillo, Koch, and Sutton) were rated "preferred." They stated that as Secretary of State Cuomo "removed anti-gay restrictions in the state professional licensing procedures, and does seem to be genuinely open-minded."

Cuomo was hurt in the gay community by an extremely anti-gay article attacking the Gay Rights bill which appeared in *The Daily News*. The article was written by Adam Walinsky, a former aide to Robert F. Kennedy and a former candidate for New York State Attorney General. Walinsky's suburban Scarsdale home was the scene of another nighttime demonstration by GAA members, who rented a bus for their transportation. When the article first appeared, Walinsky was reported in the gay press to be an aide to Cuomo. Walinsky's position was later clarified to be merely a "leading" supporter of Cuomo's. It was also reported that Walinsky had presented the article to Cuomo before its publication asking for its acceptance by Cuomo as

his official position paper on gay rights and that Cuomo had refused the paper.

Kenneth Sherrill, political science professor and openly gay candidate for District Leader of Manhattan's upper-West side, criticized Cuomo as having "a rotten position on gay teachers," being overly concerned "about proselytizing." Sherrill had offered to meet and discuss these concerns with Cuomo, but Cuomo declined.

Percy Sutton is the black former Borough President of Manhattan. His support of previous Gay Rights bills has been tremendously valuable in the City Council. PAC stated "There is no questioning his basic commitment to both human and gay rights" and they were impressed "with his pledge to use the office of Mayor vigorously to pursue passage of city Gay Rights legislation." Sutton holds a unique position in city politics for continuing to develop mutual understanding and support between the large Black and the equally large gay populations.

Herman Badillo, a Puerto Rican candidate, holds a position of influence comparable to Sutton's. Congressman Badillo is a co-sponsor of the Federal legislation for gay rights. He stated "As Mayor, I will do everything that is within the legal power of the office of Mayor to end discrimination both within and without the government." Badillo also offered to establish a gay liaison between the gay community and "the highest levels of city government." Badillo campaigned

on Christopher Street, the heavily populated gay street in the Village (as did candidates Abzug and Koch) in an appeal for gay votes. *Gaysweek* declared "This direct, personal approach to the gay community is unprecedented in the history of New York mayoral campaigns."

Former Congresswoman Bella Abzug, previously defeated in her race for the Senate, was a favorite among gay activists. Abzug has always been vocal and dependable on the issue of Gay Rights. Lesbians favored the strong, dedicated woman who was consistently a practicing and voting feminist and gay men liked her style and flare, as well as her voting record. Bella had been expected to make the finalist race for mayoral run-off and there was genuine shock when she placed in the fourth position. Bella, rated "preferred" by the PAC, was also endorsed by the Gay Independent Democrats in their *Village Voice* ad.

A Village resident, Bella, early in her political career, recognized and supported her gay constituency. She campaigned in gay locales and establishments back in 1970 during her first Congressional race. An ad placed in *The Advocate* by the 'Bella Abzug for Mayor Committee', signed by campaign co-ordinator Richard Brandys, a gay activist, read in part "As a member of Congress, Bella picketed the *New York Daily News* in 1971 for running a bigoted editorial attacking "fags and lezzies" . . . and how many politicians do you know who would picket the nation's largest newspaper

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for us?"

On the second night of public demonstrations after the Dade County defeat, about 5,000 lesbians and gays angrily marched uptown from the Village, arriving around 1 a.m. at their Columbus Circle rallying destination. The demonstrators were met by Abzug at that early morning hour and surrounded her car eagerly as she addressed them about events in Dade.

Although Abzug had previously campaigned at Fire Island and the Continental Baths, she out-did herself in this race by campaigning at a Chelsea leather bar.

During her term in Congress, Abzug also introduced the Federal Gay Rights legislation.

A map of assembly districts showing where the mayoral candidates carried votes appeared in the *New York Times*. It showed Abzug only winning in districts 62, 64, 67, and 69. District 62 includes the lower tip of Manhattan and a small section of Staten Island. Districts 64 and 67 include the heavily gay Village and Chelsea areas. District 69, on the upper-West side is estimated to be 20 percent gay. It's conclusive that Abzug's victory in these areas was the result of gay support.

Although predominately supporting Abzug, a sizeable percent of the gay community maintained their support for Congressman Koch. Koch, too, received a "preferred" rating by PAC. They reported that "Long an advocate of gay concerns, he urged repeal of the state sodomy laws when he was a City Councilman as far back as the early 1960's" He is also a co-sponsor of the Federal Gay Rights legislation. Koch said as mayor he would issue an executive order prohibiting any discrimination by the city government on the basis of sexual orientation. In the Village and Chelsea area Koch received 6,611 votes against Abzug's 10,221.

Gaysweek made no official endorsement for the mayoral primary, though one of their columnists, David Rothenberg, also an Executive Committee member of PAC, did endorse Koch. However, with Abzug, Badillo, and Sutton eliminated from the Sept. 19 run-off, *Gaysweek* endorsed Koch in a front-page editorial.

There were reservations in the gay community about Koch's campaigning (in the boroughs, outside of Manhattan) in favor of the death penalty, an appeal to conservative voters. As such an issue is, however, the province of the Legislature and not in the power of the Mayor, it caused no real harm to Koch's standing in the gay community.

Koch had received the "preferred" rating from PAC, whereas they rated Cuomo only "acceptable." When Koch and Cuomo, the two candidates receiving the highest number of votes in the primary, faced one another for the run-off election, Koch's "preferred" rating was a clear endorsement by PAC. Koch was also endorsed by the entertainment-oriented weekly, *Michael's Thing*.

One odd occurrence in the Democratic primary was a homophobic attempt to

smear Koch, as reported by a columnist in the *Village Voice*. Unknown culprits in conservative areas outside Manhattan put up signs stating the "Gay Alliance endorses Ed Koch. Is New York ready for a gay mayor?" The "Gay Alliance" is a fictitious name for a non-existent group. It was reported that the spokespeople for the other candidates denied any responsibility for the signs. Koch, who is 53-years-old and single, is in a potentially sensitive situation to such unethical tactics.

Koch's candidacy was endorsed by the *New York Post* and *The Daily News*. He was endorsed by defeated candidates Badillo and Mayor Beame for the special run-off, while Abzug endorsed Cuomo. Since Abzug's districts and her supporters included such high numbers of feminist women, lesbians and gay men, whose second-choice candidate — based on proven support and voting record, was Ed Koch, it is doubted that her endorsement actually delivered more than a handful of votes to Cuomo. Rather, it is believed by many activists that the commitment of her supporters to the basic issues guaranteed Koch's victory.

Gay people in New York City were in the unusual position of having several excellent and supportive candidates to choose from in this year's primary. Earlier in the summer, there were gay voter registration drives in the Village and at gay events. Many gay bars had voter registration signs in their windows and were prepared to do the actual registering inside. Thousands of new gay voters were registered. *Gaysweek* had survived its first critical six-months existence as a political newspaper for the gay community. Candidates were more aware than ever of the developed maturity of the gay community, which only served to allow them to experience greater security in maintaining their previous positions of support.

Koch's election as the new mayor is almost certain because of his Democratic nomination. He still faces Farber, who is running on the Conservative ticket, Goodman as the Republican, and Cuomo, again, who is running as the Liberal Party candidate. Most New Yorker's are confident, though, of Koch's victory in the general election.

Koch's election will bring a new, promising era for gay rights to New York City. Of course, the conservative opposition remains, but the primary has left them severely weakened and much of their past support may wither away in the new climate. Koch has promised to issue his executive order banning governmental discrimination and to pressure the City Council for passage of a gay rights bill. Koch is not alone in this struggle. The primary has shown other promising developments.

State Senator Carol Bellamy has won the Democratic nomination for President of the City Council. She defeated incumbent Paul O'Dwyer. O'Dwyer has supported gay rights in the past, but he lacked the necessary commitment to really push for passing the gay bill.

Bellamy, however, has promised to make gay rights a priority and has demon-

strated real work and determination on behalf of gay issues on both the State and local levels. As a state senator, she co-sponsored bills to repeal the state sodomy law, worked for including gays in the state human rights law, and is a board member of Lambda Legal Defense and Education Fund, a gay rights organization.

Although the Gay Independent Democrats had endorsed Carter Burden, a co-sponsor of previous gay bills in the City Council, for its Presidency, they endorsed Bellamy in the run-off election against O'Dwyer.

Bellamy's election in the fall is all but definite. She and Koch can make a formidable team.

Other less major, though very important, primary results demonstrate the favorable climate for gay activism and trends in city politics.

Five of the old City Council members were defeated in the primary and there are now seven women candidates for council. Jane Tricter, endorsed by the Gay Independent Democrats, is one of the new Democratic candidates. Notorious homophobe, Matthew Troy, Jr., was one of the defeated incumbents. Troy has been indicted on a grand larceny charge and faces a possible jail sentence. He was defeated by lawyer Sheldon Leffler who has said he will vote in favor of a gay rights bill.

Two openly gay candidates are running for City Council seats in the upcoming general election.

Gary Deane is co-deputy director of the Liberal Party and is running for the Council from Brooklyn. His district includes Brooklyn Heights which has a large gay population. Deane is running as an openly gay candidate.

Chuck Thompson is a businessman and a resident of the Village. Thompson is openly gay and running on the Republican ticket against Democratic incumbent Carol Greitzer. Greitzer, who has voted for gay rights in the past, received the official endorsement of the Gay Independent Democrats. Thompson is a member of the National Gay Task Force and has said gay rights will definitely be one of his priorities in the City Council. If Thompson wins the general election, it will only be as a result of gay support for the Republican candidate. His district includes the heavily gay Village and Chelsea areas.

Kenneth Sherrill, a political science professor at Hunter College and another up-front gay, won the Democratic nomination for District Leader in Manhattan's District 69, in the upper-West side. Sherrill says his election "will insure a gay presence at every Democratic function." He says gay support enabled him to maintain his nearly 2-1 margin of victory. Sherrill is the first open gay to win an election in the city.

New York City is the home of the Stonewall Rebellion which signalled the new beginnings of the gay liberation movement in 1969.

Eight years later, if the indications of the September primary are true, New York City may at last begin to realize the promise of that first step.

Commissioner Led '63 Anti-Gay Witch hunt

LOS ANGELES — Police Commissioner James Fisk says he stands by a 1963 statement that gays recruit, are dangerous and "force their attentions on youngsters."

Fisk, appointed to the Commission in 1974 by Mayor Tom Bradley, made the statements in a 1963 interview with the now-defunct Hollywood *Citizen-News*.

"We would like to eliminate or control the problem," Fisk said in the interview, "but they would just go somewhere else. We don't want them to spread their filth all over town. Now we know who our enemy is and where he is."

"I am in agreement with the statements taken in context," Fisk told the *Alternate*. Fisk, was the commander of the LAPD's Hollywood Vice squad in 1963.

"The legal aspects (of homosexuality) are different today," he said. But Fisk said he still agreed with the comment that "sex deviates pose a greater threat to the community than narcotic addicts in terms of moral implications and total impact."

The *Citizen-News* quoted Fisk as saying that "these people are not passive; they do actively recruit; they do force their attentions on youngsters; they can be physically dangerous; they do not practice in the privacy of their own homes."

Morris Kight, President of the Stonewall Democratic Club and a Los Angeles gay leader, called for Fisk's resignation on the basis of the commissioner's recent, anti-gay comments.

Fisk said the 14-year-old comments characterized "the kind of homosexuals a police officer would come in contact with — because of public activities." He said he didn't know if such individuals were representative of all gays.

"I try to be informed (about homosexuals). I read one book written by a homosexual himself which describes how they recruit." But Fisk said he hasn't done any reading about homosexuality recently. "I don't want to get involved in a more detailed discussion" of the gay issue, he said.

"I've seen constant recruitment," Fisk told the *Alternate*. When asked what he meant by recruitment, Fisk replied, "Don't get wise — you know what I mean." Fisk then described a police stake-out in a public restroom where someone was allegedly "recruited."

Fisk said he tries "not to be judgmental . . . to not generalize." He added that "I understand the law is not based on sin."

The *Citizen-News* article provides a chilling echo to the current "clean up Hollywood" crusade.

"Must residents of Hollywood treat

Continued on page 44

Police Say Their Hands Are Tied

By CAROL COLLINS

Copyright, 1963, Citizen-News

"Sex deviates pose a greater threat to the community than narcotic addicts in terms of moral implications and total impact," states Inspector James Fisk, coordinator of vice law enforcement for the Los Angeles Police.

Must the residents of Hollywood treat SDs only as a "necessary evil"? Can they do nothing except try to avoid contact with sex deviates—SDs?

Concerned civic groups and numerous individuals think not.

"Something must be done" is their battle cry. Yet, when pinned down, they offer no real or realistic plan of action.

Some groups advocate driving the SDs from Hollywood.

However, the police do not want to force the SDs to leave, according to the Hollywood vice detail head.

"We would like to eliminate or control the problem," he says, "but they would just go somewhere else. We don't want them to spread their filth all over town. Now we know who our enemy is and where he is."

Infamous Corner

Their activities are concentrated in an area between Sunset and Hollywood Blvds., extending from Highland Ave. to Cahuenga Blvd. Located within this area is the infamous intersection—Selma Ave. and Cassil Pl. This corner is a major meeting and pick up spot for SDs.

Two *Citizen-News* reporters observed this area for more than three hours one evening. They found more than 90 per cent of the cars held only male occupants. The cars cruised slowly past, obviously looking for pickups. The streets were lined with parked cars, containing primarily one or two males. At no time were there less than three men loitering around the intersection on foot.

It has been recommended SDs be forced to live in restricted areas.

"Aside from the civil rights considerations," the vice head remarks, "the ghetto arrangement would not serve any useful purpose. In fact, it would probably make them martyrs."

Another proposal is to establish clinics to treat SDs.



INSPECTOR J. G. FISK

'Cure Possible'

"Cure of the homosexual is possible," says Dr. James Rankin, Los Angeles Police Department psychiatrist. "But a considerable portion of them would resist treatment."

"This is an exceedingly difficult treatment problem," he continues, "because of the nature of the illness. They are sick people, but it is very hard to change the direction in which they are going."

Medical authorities say less than two per cent of the SDs are born that way. The remainder become deviates because of environmental conditions.

One SD—27 years old—told arresting officers he had never had any type of sexual relations until two months before. At that time, he had gone to a prostitute, found it unsatisfactory, and turned to male contacts.

The Hollywood Chamber of Commerce has long been concerned with the SD problem.

'Need Support'

"But we need public support for any program we might initiate," explains Chamber executive secretary Claire Grimes. "Many persons never come in direct contact with the problem and don't realize its gravity," he adds. "Others choose to ignore it."

Many persons are, in fact, unaware of this growing menace.

"Actually, no one except law enforcement has a comprehensive look at this problem," Inspector Fisk remarks.

The public must be informed, he insists. And certain fallacies, held by many as truths, must be debunked. Inspector Fisk emphasizes:

"These people are not passive.

"They do actively recruit.

"They do force their attentions on youngsters.

"They can be physically dangerous.

"They do not practice in the privacy of their own homes."

There are a total of 171 known SD bars, restaurants, bath houses and parks in Los Angeles. Of those, 63 are in Hollywood. There are 41 in Central Division, 12 in Wilshire, nine in West Los Angeles and 10 in North Hollywood. Approximately 50 per cent of the known SD hangouts are in Hollywood, West Los Angeles, Wilshire and North Hollywood.

That's where they are, Mr. Typical Resident. Avoid them, by all means.

But you might consider disposing of them.

1963 newspaper article that started recent controversy.

Who, What, Why, When,

LONG BEACH

Regular Weekly Events

TUESDAYS

Alcoholics Together Men's Stag, 8 p.m., MCC, 785 Junipero St.

WEDNESDAYS

Gay Catholics rap with DIGNITY, 7:30 p.m. Location, other information: (213) 433-0588.

Metropolitan Community Church (MCC)

Singspiration and guest speaker, 7:30 p.m., 785 Junipero St.

Alcoholics Together meet at 8:30 Unitarian Church, Bellflower and Ather-ton.

THURSDAYS

MCC Youth Group meets for gays from 12 to 20 . . . open rap for others . . . both at 7:30 p.m., 785 Junipero St.

FRIDAYS

Alcoholics Together meeting, 8:30 p.m., MCC, 785 Junipero St.

SATURDAYS

Alcoholics Together Bib Book Study, 7 p.m., 1149 E. 1st St., Apt. K.

SUNDAYS

MCC services, 11 a.m. and 7:30 p.m., 785 Junipero St.

Alcoholics Together participation meeting, 7:30 p.m., Los Angeles County General Hospital, Ward 1400, 5901 E. 7th St.

LOS ANGELES/HOLLYWOOD

Regular Weekly Events

MONDAYS

Dorr Legg's "Homosexuality in History" class begins at 8 p.m., ONE Institute, 2256 Venice Blvd., \$1. Call (213) 735-5252 for weekly discussion topic.

TUESDAYS

Overeaters Anonymous use the Twelve Step Program to fight the battle of the bulge, 6:30 p.m., Gay Community Services Center, 1213 N. Highland Ave.

Alcoholics Together meeting, 8:30 p.m., MCC, 1050 S. Hill St.

WEDNESDAYS

Practice the Twelve Step Program with Overeaters Anonymous, 6:30 p.m., Gay Community Service Center, 1213 W. Highland Ave. All you have to lose is your fat!

DIGNITY/LA informal rap session for gay Catholics, 7:30 p.m. Address, other information: (213) 660-6249.

MCC midweek prayer service, 7:30 p.m., 1050 S. Hill St.

THURSDAYS

CHIRO, a group of and for handi-capped gays, meets at 7:30 p.m., MCC, 1050 S. Hill St.

Lutherans Concerned Bible Study, 7:30 p.m. Call (213) 663-7816 for address, etc.

FRIDAYS

Beth Chayim Chadashim Sabbath Services, 8:30 p.m., 6000 W. Pico Blvd. Shalom!

SATURDAYS

Overeaters Anonymous take it off with the Twelve Step Program, 7:30 p.m., Gay Community Services Center, 1213 N. Highland Ave.

SUNDAYS

MCC services, 11 a.m. and 7:30 p.m., 1050 S. Hill St.

Gay Catholics celebrate Mass and Liturgy with DIGNITY/LA, 6 p.m., The Newman Center, 4665 Willow Brook Ave.

Drop a load (of weight, that is) with Overeaters Anonymous, 6:30 p.m., Gay Community Services Center, 1213 N. Highland Ave.

SPECIAL EVENTS

TUESDAY, OCTOBER 18

ACLU Lesbian Rights Committee meets to discuss legal topics of specific interest to gay women, 7:30 p.m., Immaculate Heart College, 2021 N. Western Ave., Administration Building, Room 101.

WEDNESDAY, OCTOBER 19

Find out how you can H.E.L.P. with legal aid to the gay community, 8 p.m. in the back room of David's, 7013 Melrose near La Brea.

FRIDAY, OCTOBER 28

It's THE annual event, The Hawks' Leather Sabbath, 8 p.m., \$3. Ask locally for location.

WEDNESDAY, NOVEMBER 2

H.E.L.P. is Southern California's ONLY legal aid organization with an outreach to the gay community. Meet with them at 8 p.m. in the back room of David's, 7013 Melrose near La Brea.

SUNDAY, NOVEMBER 13

Hear symphony, piano and opera classics on original 78s, played through modern stereo equipment, 7:30 p.m., 5701 Briarcliff Road. Program, other info: (213) 469-8007.

MONDAY, NOVEMBER 14

The Gay Rights Chapter of the American Civil Liberties Union meets at 7:30 p.m., City National Bank Building, 8525 W. Pico Blvd., one block west of La Cienega. Refreshments, guest speaker.

TUESDAY, NOVEMBER 18

The ACLU has something for women, too: Lesbian Rights Committee meeting, 7:30 p.m., Immaculate Heart College, 2021 N. Western Ave., Administration Building, Room 101.

CONTINUING EVENTS

Rex Reece, MA, MFCC and Jeff Beane, MS, MFCC, present a monthly series of Playshops for Gay Men on Saturdays from 9 a.m. to 9 p.m., through January. Topics include "Coming Out . . . Gay Consciousness Raising," "Body Awareness" and "Making and Maintaining Contact." Advance reservations a must: (213) 396-3391 / 465-3219.

ORANGE COUNTY

Regular Weekly Events

TUESDAYS

DIGNITY/Orange County rap session for gay Catholics, 7:30 p.m., Address, other info: (714) 892-5274.

WEDNESDAYS

L.I.F.E. (Lesbians in the Feminist Effort) is alive and meeting for business at 7 p.m., discussion at 8, 196 S. James St., Orange.

SUNDAYS

Morning people can worship at 11 and then have brunch with Christ Chapel MCC, 723 Bush St., Santa Ana. For late sleepers, there's also a 7 p.m. service.

SPECIAL EVENTS

SUNDAY, OCTOBER 31

Monthly meeting of the Western Gay Academic Union follows the Gaythink III Conference, California State University, Fullerton.

POMONA

Regular Weekly Events

WEDNESDAYS

MCC midweek activities: choir practice, 6 p.m.; open mixed rap and prayer meeting, 8 p.m. Call (714) 984-7839 or (213) 337-9948 for locations.

SUNDAYS

MCC services, 11 a.m., 233 Pomona Mall East.

RIVERSIDE

Regular Weekly Events

SUNDAYS

Trinity MCC worship service, 11 a.m., 5539 Mission Blvd., Rubidoux.

SACRAMENTO

Regular Weekly Events

SUNDAYS

Worship with MCC at 11 in the morning or 7:15 in the evening, 2741 34th St.

SAN DIEGO

Regular Weekly Events

TUESDAYS

MCC choir rehearsal, 7:30 p.m. Sing along at 1355 Fern St.

WEDNESDAYS

MCC Bible study, 6:30 p.m.; midweek worship services, 8 p.m. Both at 1355 Fern St.

THURSDAYS

Learn public speaking or lose your hearts at the bridge party, 7:30 p.m., MCC, 1355 Fern St. Same time, same place . . . "Getting to Know You" informal, informative rap session for gay men and women.

FRIDAYS

Feeling social? MCC's Friday Night Social provides the right atmosphere, 8 p.m., 1355 Fern St.

Alcoholics Together meet at 8:30 p.m., St. Paul's Church, Sixth and Nutmeg.

SATURDAYS

Gay Catholics celebrate Mass with DIGNITY/San Diego, 7:30 p.m. Address, other info: (714) 448-8384.

& Where in NOVEMBER

SUNDAYS

MCC morning worship service, 10:45; evening service, 7:30 . . . 1355 Fern St.

Palomar MCC worship service, 11 a.m., 113 N. Tremont, Oceanside.

Gay alcoholics meeting, 2 p.m., MCC, 1355 Fern St.

SAN FERNANDO VALLEY

Regular Weekly Events

MONDAYS

Don't give the clap a hand! San Francisco VD Clinic is open from 9:30 a.m. to 6 p.m., 250 Fourth St. No appointment, no charge, no gossip.

GPU Collective has Open House from 7:30 to 10:30 p.m., Bible Study beginning at 9 p.m., Old Firehouse in Stanford.

Over-30 lesbian rap group, 8 p.m., Gay Community Center-East Bay, 2714 Telegraph Ave., Berkeley.

TUESDAYS

San Francisco Gay Rap, 8 p.m., First Congregational Church, Post and Mason.

The Women's Collective of Stanford GPU meets from 8 p.m., Old Firehouse, Stanford.

Humans Under Attack Committee, a political organization formed around the orange juice boycott, meets at 7 p.m., Gay Community Center-East Bay, 2714 Telegraph Ave., Berkeley.

WEDNESDAYS

GPU happenings at the Old Firehouse in Stanford: business meeting, 7:30 to 8 p.m.; gay defense meeting, 8 to 9 p.m.; social session from 9 p.m.

MCC midweek service in San Jose, 7 p.m., 300 S. Tenth St.

Meet old friends, make new ones at the San Francisco Gay Rap, 8 p.m., First Congregational Church, Post and Mason.

Have a slug of "Fruit Punch," gay men's radio in the Bay Area, 10 p.m., KPFA FM, 94.1.

THURSDAYS

Get VD out of your ABCs! San Francisco VD Clinic, 9:30 a.m. to 6 p.m., 250 Fourth St. Donations cheerfully accepted.

Drop in for conversation, other good stuff, 7:30 to 10:30 p.m., GPU, Old Firehouse, Stanford.

FRIDAYS

San Francisco Gay Rap kicks off the weekend, 8 p.m., San Francisco Gay Community Center, 32 Page St. at Franklin and Market.

Gay Rap at GPU, too, 8 p.m., Old Firehouse in Stanford.

SATURDAYS

Socialize with the GPU Collective from 7:30 to 10:30 p.m., Old Firehouse, Stanford.

SUNDAYS

General Community Meeting, 1 p.m., Gay Community Center-East Bay, 2714 Telegraph Ave., Berkeley.

MCC all over the place: in Berkeley at 7:30 p.m., Gay Community Center-East Bay, 2714 Telegraph Ave.; in Monterey, noon, 1154 2nd St.; in Oakland, 7:15 p.m., 2624 West St.; in The City, 1 and 7:30 p.m., 23rd and Capp Sts.; and if you know the way to San Jose, services are at 7 p.m., 300 S. Tenth St.

Drop in with GPU from 7:30 to 10:30 p.m. and stick around for gay cultural night, beginning at 8:30 p.m., Old Firehouse, Stanford.

SPECIAL EVENTS

TUESDAY, OCTOBER 25

Francis Faye opens today, plays nightly except Mondays through November 6, The Mocambo, Polk at Sutter. For showtimes, reservations: (415) 776-2133.

WEDNESDAY, OCTOBER 26

The New Age Society of Spiritual Science invites those of all lifestyles to attend informal worship services, 7:30 p.m., 801 Baker St., No. 7. Counseling available by advance request: (415) 931-3326.

FRIDAY, OCTOBER 28

Even queens get the clap! Get a free, confidential check-up from 6:30 to 10 p.m., Gay Community Center-East Bay, 2714 Telegraph Ave., Berkeley.

TUESDAY, NOVEMBER 8

Carmen McRae does her stuff through the 20th (dark on Mondays), The Mocambo, Polk at Sutter. Showtimes, reservations: (415) 776-2133.

WEDNESDAY, NOVEMBER 9

Informal worship services, 7:30 p.m., The New Age Society of Spiritual Science, 801 Baker St., No. 7, for counseling: call in advance: (415) 931-3326.

FRIDAY, NOVEMBER 11

Social diseases aren't sociable! Free, confidential VD testing from 6:30 to 10 p.m., Gay Community Center-East Bay, 2714 Telegraph Ave., Berkeley.

SAN LUIS OBISPO

Regular Weekly Events

SUNDAYS

MCC services, 2 p.m., 793 Higuera, No. 10.

SANTA MONICA/SOUTH BAY

Regular Weekly Events

TUESDAYS

Men's rap group, 8 to 10 p.m., 1301 Main St., Venice. Please enter through the rear.

WEDNESDAYS

Gay men's rap group, 7:30 p.m., Unitarian Society of Los Angeles, 3744 S. Barrington near Venice, Mar Vista.

THURSDAYS

Rap group for gay and bisexual men in their middle years, 8 to 10 p.m., 1301 Main St. (rear entrance), Venice.

SUNDAYS

West Bay MCC services, 2 p.m., 1260 18th St., Santa Monica. Child care available.

CONTINUING EVENTS

Rex Reece, MA, MFCC, and Jeff Beane, MS, MFCC, facilitate a series of Playshops for Gay men, monthly on Saturdays through January from 9 a.m. to 9 p.m., 1301 Main St. (rear entrance), Venice. Complete information, reservations: (213) 396-3391/465-3219.

STOCKTON

Regular Weekly Events

SUNDAYS

MCC evening worship service, 7 p.m., 2737 Pacific Ave.

VENTURA

Regular Weekly Events

SUNDAYS

MCC Sunday School, 5 p.m., followed at 6:30 by worship service, 362 N. Ventura Ave.

The Calendar is presented as a service to Alternate readers. There is no charge for listings.

Each Calendar covers a 30-day period, from the 15th of the month of publication through the 15th of the month following publication.

Listings are accepted at the discretion of the Calendar Editor and are as accurate as we can make them according to information received.

Listings must be telephoned or mailed to arrive no later than the 20th of any month.

All information must be sent to Calendar Editor, Post Office Box 8444, La Crescenta, California 91214, or phoned to (213) 249-4949.

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 San Francisco, CA 94109

Fisk *Continued from page 45*

SDs only as a 'necessary evil.' Can they do nothing except try to avoid contact with sex deviates — SDs?" the article asked.

"It has been recommended," the article calmly reported, "that SDs be forced to live in restricted areas." *Citizen-News* writer Carol Collins quoted Fisk as responding, "Aside from the civil rights considerations, the ghetto arrangement would not serve any useful purpose. In fact, it would probably make them martyrs."

"Cure of the homosexual is possible," the article quoted LAPD psychiatrist Dr. James Rankin as saying. "But a considerable portion of them would resist treatment. This is an exceedingly hard treatment problem because of the nature of the illness. They are sick people, but it is very hard to change the direction in which they are going," Rankin said. Rankin is now in private practice in Santa Monica.

The article claimed that "less than two percent of the SDs are born that way. The remainder become deviates because of environmental conditions."

The Hollywood Chamber of Commerce, which is a prime backer of the 1977 clean-up, was consulted by the newspaper. "We need public support for any program we might initiate," then Chamber executive secretary Clair Grimes said. "Many persons never come in direct contact with the problem and don't realize its gravity. Others choose to ignore it." Grimes left the Chamber in 1970 and is now connected with Western States Leather Products in Burbank.

Fisk, who told the *Alternate* that he was unqualified to give an opinion on gays, told the *Citizen News* in 1963 that "no one except law enforcement has a comprehensive look at this problem."

The *Citizen-News* concluded: "Tat's where they are, Mr. Typical Resident. Avoid them (homosexuals) by all means.

"But you might consider disposing of a few."

Kight recalled the newspaper's viciously anti-gay campaign in 1963. He said it sparked an underground boycott of the paper. He also remembers Fisk's comments, which were raised when Fisk's nomination was brought before Fire Police and Civil Defense Committee of the Los Angeles City Council.

While Kight said he opposed Fisk's nomination, he said two gays endorsed Fisk — Jim Kepner and David Glascock.

Glascock told the *Alternate* that "I stand by what I said." He would not comment further.

Kepner said he was "disappointed" with Fisk's performance as a commissioner. He said that "promises were made and assurances given" that Fisk would be open-minded on gay issues. "He said he would do some research into it (four years ago)," Kepner said, "and he still says he doesn't know anything."

Davis Land

LOS ANGELES — Police Chief Ed Davis has requested 42 additional vice squad officers — to monitor bingo games.

The LAPD requested the manpower from the Los Angeles Board of Police Commissioners, but the commission has not yet voted on the plan. If approved, it would cost Los Angeles taxpayers \$753,154.

The officers will be used to enforce this city's new bingo ordinance — which allows the game for charitable purposes, according to the LAPD.

The move would restore all but five of the vice officers cut from the budget during the last fiscal year. The vice cuts, strongly urged by the gay community in the wake of controversial vice enforcement, was seen as a major victory for Council liberals.

Police Commander Stephen Downing said the LAPD "reasonably anticipates" many new vice problems when the city begins issuing licenses for bingo operations Oct. 3.

Downing claimed that personnel cuts in the vice squad last year resulted in an increase in "visible vice activities such as illegal gambling and bookmaking."

The appropriation would create 36 divisional vice officers, and six administrative vice officers. The officers will not be assigned to any particular vice activity, but will beef up the squad in general.

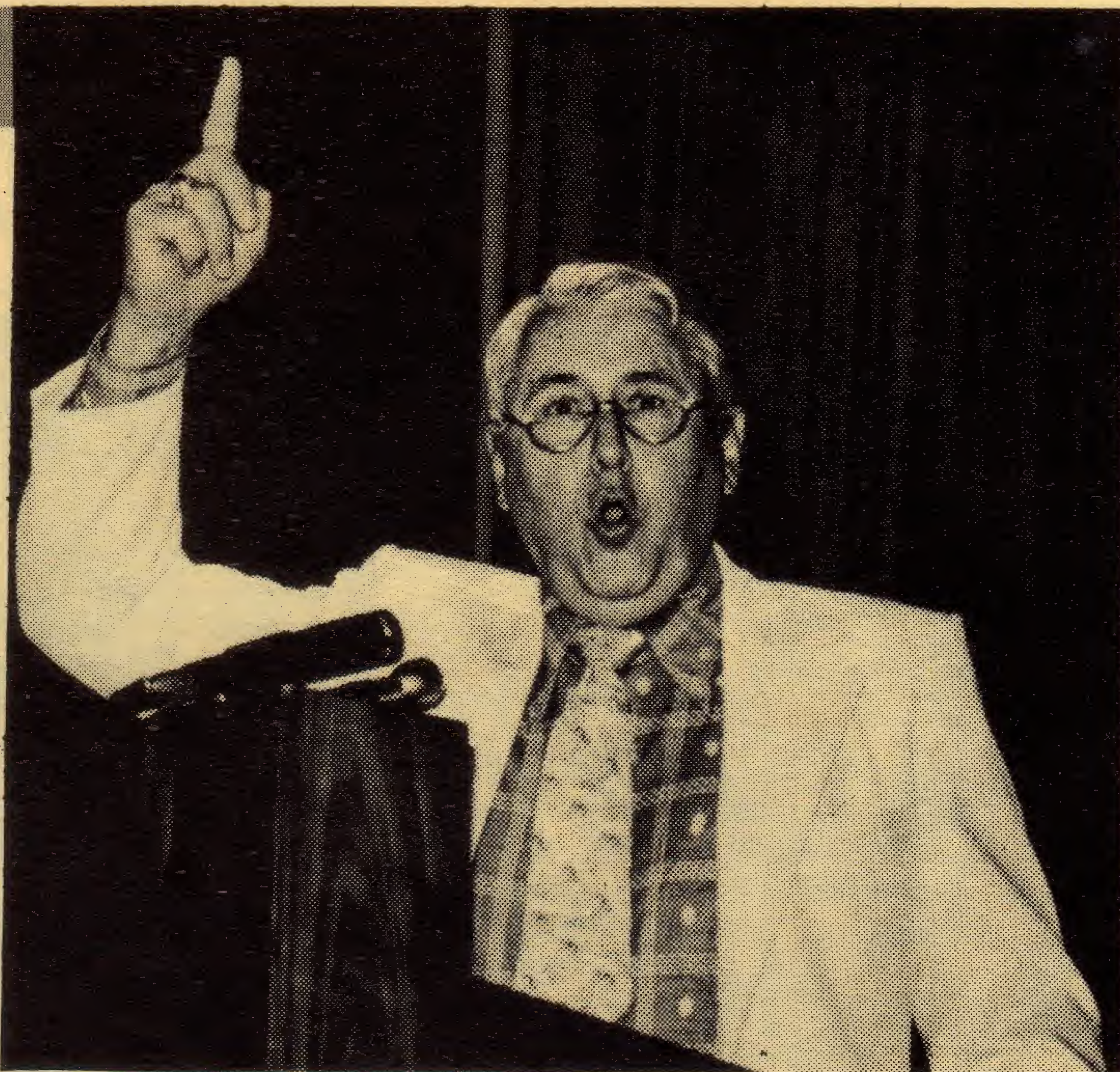
Commissioners James Fisk and Salvador Montenegro have publicly supported the vice increase.

LOS ANGELES — Capt. Harry Holmes, commanding officer of the Los Angeles Police Department's Hollywood Division, has triumphantly informed a special task force here that the Metro Division is pulling out of the Hollywood area.

Holmes labeled Metro's three-month incursion into the area, prompted by the "clean up" Hollywood controversy, a huge success. "There wasn't enough for (Metro) to do. The streets are dead."

Holmes told Mayor Tom Bradley's multi-agency task force on Hollywood that a large part of the operation's

BOB SELAN, L.A. Free Press



success came through the elimination of a bus stop at the popular corner of Las Palmas and Hollywood Boulevard, a hang-out for male prostitutes.

Metro's summer activities in downtown Hollywood have turned the area into what some critics call a late-night 'ghost town.' Systematic stopping of those suspected of being involved in criminal activity, has driven tourists away from downtown Hollywood, as has reams of negative publicity published in the local press.

Hustlers from Selma Avenue have reportedly switched their activities south, to Santa Monica Boulevard in the jurisdiction of the Los Angeles Sheriff's Department.

The LAPD action follows a pattern of "visible enforcement" activity. The goal is to drive pedestrians out of the area during the hours of darkness. A quick glance down Hollywood Boulevard after 10 p.m. demonstrates the success of the program.

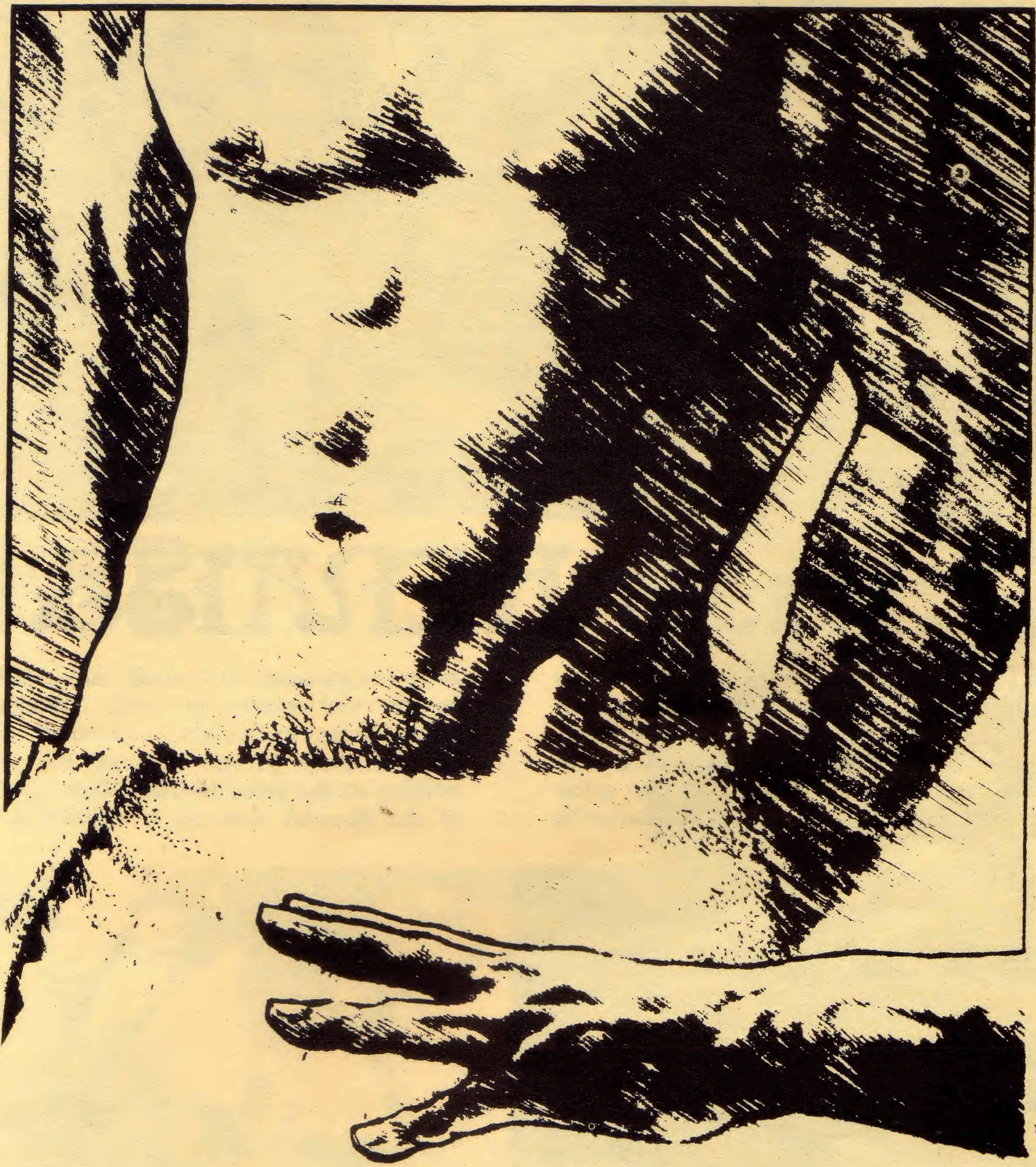
According to Hollywood business sources, the police have long discouraged merchants there from leaving their doors open past midnight. As a consequence, virtually no restaurants or other businesses are now open in what was once southern California's most popular night spot.

As part of the continuing drive, the LAPD and the state Alcohol Beverage Control office has targeted nine Hollywood gay bars for closing.

The ABC claims that the bars have been targeted because of records of numerous arrests on or about the premises. Bar owners maintain that the arrests are because of numerous fabricated and trivial charges, brought about by steady LAPD harassment.

A special target of the ABC-LAPD action, which could result in revocation of the bars' liquor licenses, are the "leather" bars on Melrose Avenue in Hollywood. The LAPD has been responsible for promulgating bad press about the bars, which they describe as "violent and dirty."

CLOSE AT HAND...



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Ye 1977 RENAISSANCE

It happens twice a year, once each in northern and southern California — and whenever it does the Renaissance Pleasure Faire proves an eye-opener. Hundreds of costumed extras, joined by even greater numbers of enthusiastic visitors, attend the affair in authentic Elizabethan dress. Toss in authentic

food, magicians, fire-eaters, lute-players, minstrels, archers and season to taste. "Queen Elizabeth I" herself even makes an appearance, and graciously leads a daily parade through the grounds finally arriving at the great theater where the English defeat of the Spanish Armada is reenacted. The audience





FAIRE

cheers the British and boos the Spaniards. Renaissance means revival, and from our reports there's enough activity to revive anyone's interest. In Elizabethan history, of course.

*Of more than cultural interest, it's a great outing.
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THE LAW

Our One Way Court System

HOLLYWOOD — "I have found," reports lawyer Thomas F. Coleman, "that gay cases and other sexually-oriented cases are being handled by the Court of Appeal in the following way: cases advancing sexual civil liberties or gay rights are consistently *not* being published, while anti-gay cases or those that retard the growth of sexual civil liberties *are* routinely being published.

"This means that gay rights advocates have a problem convincing lower court judges to decide cases favorably to their cause because of a lack of published appellate cases to cite as precedent. However, adversaries of sexual civil liberties come to court armed with many published sex-negative appellate cases. Usually the lawyer with the most ammunition will win the case."

Interviewed in his law office about these findings, the 29-year-old Coleman emphasized that this overall issue is one of national concern: "Should appellate cases be published or not? Should *all* appellate cases be published? Should there be some process of selecting certain opinions to publish and not publish others? Should unpublished opinions be able to be cited by lawyers or not? These issues are of national concern, and the reason is that many states have a system somewhat similar to California, in that only selected opinions are published."

In California, it was learned, the judges who decide a given case are the ones who decide whether it should be published or not. Each Court of Appeal case is decided by a panel of three judges. In order to have a case published so that it can be cited as precedent to other judges, at least two of the three judges must order it to be published.

The California Rules of Court set the guidelines for publication of appellate decisions. The Rules say that a case is not to be published unless the decision 1) establishes a new rule of law, or alters or modifies an existing rule of law, or 2) involves an issue of continuing public interest, or 3) criticizes existing law. According to Coleman, "These rules are very vague and give the appellate judges almost absolute discretion as to whether to have the case published or not."

To support his assertions, the Michigan-born gay rights advocate cites 12 opinions published in California since 1971 that "have at least two things in common: 1) they all tend to retard the growth of sexual civil liberties, and 2) they were all published in the official reports and can be cited as precedent to other courts to help shape the future of sexual law in California, as it will be developed by the judiciary."

Then, by way of contrast, he was researched eight opinions during that same



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Nixon Court Nixes Hearing

Gay leaders across the country expressed concern following the Supreme Court's refusal to hear the case of a gay high school teacher in Tacoma, Wash. dismissed solely because of his homosexuality.

In a 7-2 decision Oct. 3, the high court refused to hear the case of James Gaylord, whose dismissal for "immorality" (based solely on his admission of being gay); was upheld by the Washington State Supreme Court.

The court also refused the case of a New Jersey school teacher who charged that his constitutional rights were violated when the Paramus board of education forced him to undergo psychiatric examination following his election of the New Jersey Gay Activist Alliance.

Civil liberties attorneys and gay activists reacted sharply to the court's indecision, especially in California where a public referendum (the so-called Briggs initiative) against up-front gay teachers may appear on the ballot next year.

Paul Hardman, chairman of San Francisco's Pride Foundation, said the ruling would have no effect on Pride's decision to take the Briggs' initiative to court. The Pride Foundation's lawyers will challenge the referendum on its language, and the state Attorney General's Office summary and title of the proposed act.

An aide to state Sen. John Briggs, the main proponent of the California initiative, said "the senator believes that school districts not only have a right, they have a responsibility to remove homosexual teachers." Briggs is a candi-

date for governor.

Singer Anita Bryant crawled out of her semi-retirement as an anti-gay activist to praise the court's refusal to hear the case. "This (decision) will slow down the forces that are attempting to destroy the foundation of this country, the family unit." The singer continued that she now had "greater hope that God has given Americans the space to repent."

Gays feared the decision could hinder similar court battles against anti-gay employment practices. The court's ruling does not constitute an actual ruling on the merits of the case, however.

Gaylord is a 39-year-old Phi Beta Kappa graduate of the University of Washington who testified that he had kept his homosexuality a secret for 20 years. After a former student informed school officials that he believed Gaylord to be gay, Gaylord admitted that he was. Gaylord was not dismissed for any actions, but simply his admission of homosexuality, which the school board found to be "immoral."

The Washington Supreme Court upheld the firing in a 6-2 decision. The court said that students "could treat the retention of the high school teacher by the school board as indicating adult approval of his homosexuality."

The executive director of the American Civil Liberties Union criticized the decision in a statement that said, "By rejecting an opportunity to rule against discrimination against homosexual statues, the Supreme Court maintains its record of gross insensitivity to individual rights."

period, ordered *not* to be published, all of which "have at least two things in common, 1) they all tend to be pro-gay or to advance sexual civil liberties, and 2) they were all ordered not to be published so that they could not be cited by precedent to other courts."

Coleman explains "the other thing is, the way it is now, that as a practicing lawyer all I see are those 15% of the cases that are published — which is basically the tip of the iceberg. Well, if I could see the other 85% of the cases, even if I couldn't cite them, I would have a better idea of what the judges are actually doing, what reasoning they're following, what they consider trivial or important!"

Asked what could be done to alter this situation, Coleman has several suggestions. "First," he asserts, "one remedy is to file a petition with each court that ordered a sex-positive case not to be published. Under new court rules, the court

must consider the request, decide whether the request is valid, and transmit the request to the Supreme Court along with its own recommendation as to whether the Supreme Court should now order the case to be published.

"Another remedy would be to ask the Judicial Council to change the rules with respect to publication of appellate opinions. The Judicial Council could adopt new rules allowing unpublished opinions to be cited as precedent as long as the litigant provided the parties to the case with a copy of the opinion. The Judicial Council could provide for the publication of all Court of Appeal opinions.

"The powers that be in the Judicial Council have opposed legislative moves in the past to remedy the problem," he summarizes. "It is expected that they will continue to oppose this or any other legislation on the subject. However, last year Rose Bird expressed support for

Senator David Roberti's legislation (Senate Constitutional Amendment No. 40, which would give the Legislature the power to provide for the publication of appellate decisions that the Legislature deemed appropriate). Now that she is Chief Justice of the California Supreme Court and also head of the Judicial Council, there could be a chance for a change in position of the Judicial Council."

(In California, anyone wishing to express an opinion on these court rules or the proposed legislation should contact Honorable Rose Bird or Senator David Roberti in Sacramento.)

How can readers of *The Alternate* in other states check on their own judicial systems? "They probably would call their Supreme Court and talk to the Clerk of the Court, who will direct them to the right person," Coleman advises.

Supermarket Guerillas

What did he mean? Grocery-shopping one Saturday, I neared the swarming check-out lines, when a last minute inventory of my filled cart revealed two cans of frozen orange juice concentrate. I'd absent-mindedly picked them up, along with other breakfast items.

As soon as I recalled that buying these Florida Citrus Commission products pays the salary of *that* infamous opponent of gay rights, I decided right then not to buy them. Yet, I didn't want to return to the far side of the store to return them to the orange juice case and have 13 more people get in front of me on the one check-out line that looked shorter than the others. I decided to put the orange juice concentrate on the shelf at hand, next to other grocery items, and got on line. I'm always seeing beans in the cereal section or a box of cereal next to the flour. No big deal.

Wrong! As I was waiting on line, a plain-clothed store detective approached me with two cans of frozen orange juice concentrate. They looked like the two cans I'd just put on the shelf. He said sternly "Don't ever do that again!" I asked if he was a store detective and he said "yes." I told him I'm always seeing items set back on shelves and that the store employs people to keep the shelves in order. He gave me his most serious stern look again and said mysteriously "You know what you're doing," and walked away. I knew I was waiting on a check-out line and proceeded to read the cover of the *National Enquirer* on the rack before me. I also realized I was wearing one of my gay political buttons and thought he was making such a scene because he was homophobic.

Apparently that detective is only employed on certain days because I didn't see him until a few days later. I usually stop by the grocery every couple days.

It was a non-descript shopping event. I saw the detective once. He turned a corner a few aisles away from me and walked in the opposite direction. I thought nothing about him and didn't

think he'd seen me.

I checked-out and carried my bag out of the store. Along the side of the building I heard someone yelling. From about 40 yards away the detective was yelling at me! He had watched me wait on line and had left by the back delivery entrance and was now outside the store yelling at me. Then I understood *what* he was yelling: "If you punch any more holes in my orange juice, I'll punch holes in you!" I ignored him and walked home a bit amazed.

I found out what he meant a few nights later. I was walking down Christopher Street, past a couple of the gay bars, when a lesbian activist whom I'd seen at demonstrations, handed me a leaflet. I thanked her and walked on.

The leaflet read "SMASH TROPICANA!" It was written as an open letter to the Gay Community and signed by the 'Gay Guerillas.' They charge the Tropicana Company with being one of the largest contributors to the Bryant campaign and have vowed to fight back against the oppression of lesbians and gay men. Their boycott proposals have a different punch line. It's called: *The Tropicana Relay*.

"Take one sharp instrument into a supermarket. (We use a three-inch nail.) As you browse, or shop, find the Tropicana section (quarts and half-gallon waxed containers). Puncture as many as you can. We suggest five to ten. (We recommend puncturing on the side or back toward the bottom since immediate visibility is reduced. On our first trip we punctured about five in six seconds.

"Repeat this action at five to ten super markets in one day. Finally, recruit two people to continue the relay. This recruiting action is called "tapping," as is done in honorary sororities. CONSIDER YOURSELF TAPPED."

Another excerpt from the leaflet repeats their demands:

"We demand that every Lexbian and Gay man in the United States have the right to work and the right to housing

and the right to custody of their own children. We vow that until that time, no can, quart or half-gallon of Tropicana orange juice will be safe."

I walked back to question the activist about the leaflet before she had time to leave. She told me she realized their actions were illegal, but asked "What does it take to make people angry enough to break a few rules? Everyone has to confront themselves on breaking a rule. There's a fear about breaking it, even if it's destroying you."

Although I hadn't seen the leaflet before, she told me that copies had been distributed at New York City's Gay Pride March and that it was also being passed around in the form of a chain-letter. Contributions for printing and mailing the leaflet are given to the "guerillas" on the streets when they're out leafleting gay events or around gay bars.

The leaflet encourages "If you wish to expand the operation, use your own imagination."

Obviously, a number of lesbians and gay men are carrying sharp objects along with their grocery lists. They've not yet succeeded in getting Tropicana removed from my local store and replaced by other brands. (Part of their strategy is that stores will tire of cleaning up the mess they make with leaking cartons and thawing cans and will discontinue stocking the Tropicana brand.) But they are making a dent, or rather a puncture, in Tropicana sales.

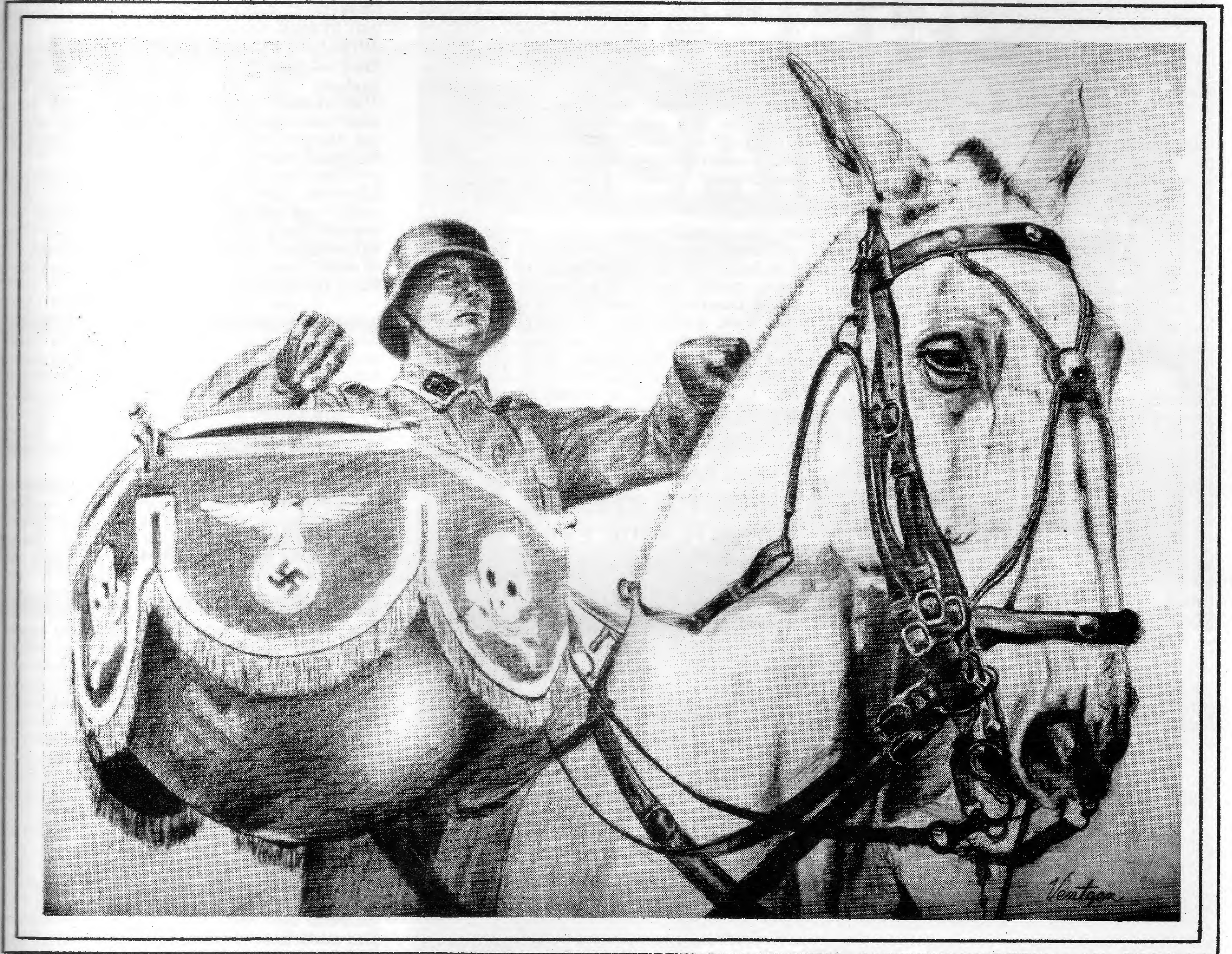
Thinking back, the floor around the orange juice bin *was* slightly wet on the few occasions that I happened to notice. And why did he say to me "I know what you're up to" unless he knew what was really up? I forgot to ask the activist if the "guerillas" mailed leaflets to store managers.

My first mistake with the concentrate cans and wearing the gay button has me marked. Any 'guerilla' is safe when I'm in my local store. Detective Eyes won't leave me for a second!

Is a ballpoint pen a concealed weapon?

By Harold Pickett

GAYS AT THE HANDS OF THE NAZIS



By Mikhail Itkin

June 30th marked the anniversary of the beginning of Hitler's "final solution of the problem of homosexuality." On that date (*the Night of the Long Knives*), 200 homosexuals were murdered. Many thousands and hundreds of thousands were later imprisoned in concentration camps where they died.

An investigation made by the Ecumenical Protestant Church of Austria in 1974 estimated that at least 220,000 to 250,000 Gays were killed in Nazi prison camps. This quarter of a million only includes those killed as *open Gays*; and does not even begin to take into account the thousands more closeted Gays killed as members of every other group of people slaughtered in the holocaust.

People such as Christopher Isherwood (who wrote *The Berlin Stories*, *Cabaret* and his recently published *Christopher and His Kind* from his personal recollections of the Nazi era), who have had occasion to speak to college and university groups on Gay questions, report that there's widespread ignorance about the fate of Gay people in the 30 camps which existed in Germany at the height of the holocaust. The slaughter of the Jews overshadowed the atrocities committed against other oppressed peoples, and most books on the subject completely ignore the persecution and martyrdom of Gay people.

Gay people were major victims of the Nazi terror. After 1934, Gays became

targets for extermination, to be shot without trial or sent to Level 3 Concentration Camps where, through torture, starvation or execution, most of them died. Gays in the concentration camps were identified by a *pink triangle* worn on the left side of the jacket and on the right leg of the trousers.

And yet — whether from bigotry, ignorance, or both — there is no mention of the atrocities committed against Gays in most of the many studies of the Nazi period. On the official monuments erected by the Allied Powers (America, Britain, Russia and France) outside of the death camps, no mention is made of the Gays who died there. Almost all groups of victims are mentioned — but

At that time, the anti-Jewish program had not picked up its full impetus yet. Later on, Jews would indeed predominate in the camps; but not at the time that we are speaking of. At that time, above 20% of the population of Dachau was Gay — and it was a similar situation at the other camps.

Frederick Rabenstein of the Gay Humanists writes (*Maverick*, 1 Oct. 1975): "The whole world mourns the deaths of all the other victims of the holocaust — but even the official monuments deny our existence. It is especially relevant to Gay people of Jewish heritage to realize that in Nazi Germany they would never have had the chance to die as Jews, because they long before would have been put to death as Gays."

These were Gays who were arrested because they were fully out of the closet: because they were part of the early Homophile Movement; because they were "obvious;" because they were known by police informers; or because they were what John Rechy calls "Sexual Outlaws," promiscuous Gays or *strichjungen*, hustlers. There were, of course, hidden Gays in the ranks of the non-Gay groups in the death camps; which tremendously raises the numbers to amounts which will perhaps never be fully known.

In the Sachsenhausen Camp, to which Hoess had been moved shortly before World War II officially began, there were he says, "far more of them (Gays)" than in Dachau. "As a National Socialist of long standing," he writes, "I was convinced of the need for a concentration camp. The opponents of the State had to be securely locked up."

In Sachsenhausen, Hoess put all the Gays in one block, under a Commandant who "knew how to deal with them." They were given the heaviest labor, pushing the great metal rollers used to level the unpaved camp streets, or sent to work in the clay pit of a large brick works.

"It was hard work, and each of them had to complete a definite amount of work each day. They were exposed to all kinds of weather, summer and winter, since a stipulated number of truckloads had to be loaded daily."

The supposed idea of this hard work, Hoess says, was to make Gays "normal again . . . This had its most salutary effect on the *Strichjungen*." Of course the street-wise hustlers figured the way out of the camps. bluffing clients had been a necessary part of the profession to which they had been driven by an oppressive society, and they were able to apply this earlier "on-the-job training" to bluffing the camp directorates into thinking they had been "cured." They soon convinced Hoess that they had nothing in common with those "real homosexuals."

Confident of the success of his early Nazi behavior modification techniques (not so different than what one experiences in the psychiatric hospitals today), Hoess sent them back into the world where, he assures us, "there was no danger of their relapsing into their old ways of life." This is probably true enough, since they very likely died on the Russian front soon afterwards — that being where most of the "cured" Gays were sent.

Hoess writes, "Those who were sufficiently strong minded to renounce their vice were able to stand up to the hardest

work. The others died like flies. The true homosexuals, knowing they would never be set free" suffered extra stress. They were, he says, "delicate and sensitive natures," who quickly collapsed. And the sick were destroyed in every group.

Rather than showing any remorse or repentance for this, Hoess merely remarks that it was all "extremely instructive." However, he does bitterly complain that in the case of the blatant and upfront Gays, in their open defiance and resistance "it was often not easy to drive them to the gas chambers." As in the later case of the Stonewall Rebellion, in the concentration camps it was not the respectable, but the upfront and even outrageous Gays who provided the resistance.

Jim Steakley (op. cit.) writes, "Ex-chicken farmer Heinrich Himmler, Reichsfuhrer SS and head of the Gestapo, richly deserves a reputation as the most fanatically homophobic member of the Nazi leadership. In 1936, he gave a speech on the subject of homosexuality and described the murder of Ernst Rohm (which he had engineered — the Night of the Long Knives) in these terms: "Two

**"WHEN IT BECAME
NECESSARY, WE DID NOT
SCRUPLE TO STRIKE
THIS PLAGUE, EVEN
WITHIN OUR OWN RANKS,"
HIMMLER SAID.**

years ago . . . when it became necessary, we did not scruple to strike this plague with death, even within our own ranks." Himmler closed with these words: "Just as we today have gone back to the ancient Germanic view on the question of marriage mixing different races, so too in our judgment of homosexuality — a symptom of degeneracy which could destroy our race — we must return to the guiding Nordic principle: extermination of degenerates."

"A few months earlier, Himmler had prepared for action by reorganizing the entire state police into three divisions. The political executive, Division II, was directly responsible for the control of illegal parties and organizations, leagues and economic groups, reactionaries and the Church, freemasonry, and homosexuality.

"Himmler personally favoured the immediate 'extermination of degenerates', but he was empowered to order the summary execution only of homosexuals discovered within his own bureaucratic domain. Civilian offenders were merely required to serve out their prison sentences (although second offenders were subject to castration).

"In 1936, Himmler found a way around this obstacle. Following release from prison, all 'enemies of the State' — including homosexuals — were to be taken into protective custody and detained indefinitely. 'Protective custody' (*Schurtzhaft*) was a euphemism for concentration camp internment. Himmler gave special orders that homosexuals be placed in Level 3 camps — the human death camps . . . These camps were reserved for Jews and homosexuals.

Gay people are excluded, along with Gypsies and so-called "mental patients."

This conspiracy of silence casts doubt on the good faith of those who profess to fight fascism, since they ignore this period of the greatest homophobic oppression of Gay people in recent times. This is a chapter that has been written out of their books on the holocaust.

At a 1975 meeting to commemorate Gay victims of the Nazis, held at Birmingham (England), the Reverend Jo Mc Vay Abbot spoke of these deaths to a Gay assembly, charging that "you and I are the perpetrators. That may be uncomfortable, but it's true.

"We say 'Amen' to the deaths of our brothers and sisters and to the life-sufferings of our people each time we shrink back from the reality of Gay oppression. Each time we pretend it doesn't happen. Each time we leave the fight for liberation to others . . .

"Let us remember them not just with tears and sad faces, sorrowful words and songs. Let us remember them with anger at the indignity and suffering once heaped upon them. With love for them and for their sacrifice for us. With action to right the wrongs they suffered.

"Above all, let us remember them with gratitude for the inspiration and the power they have given us."

Janet Cooper, a Gay Jewish Professor, attended the *Conference on Auschwitz: Beginning of a New Era* at New York City's Episcopal Cathedral of St. John the Divine in June 1974. She wrote of this (*A Jewish Gay's Reflection on Auschwitz*, Gay Community News, 10 May 1975): ". . . it was a cathartic experience for me in renewing my sense of being a member of a group that other human beings persecute just because we are what we are: Jewish. Both the audience and the participants had sat through several days of personal anguish listening to the testimony of survivors from the camps. I became angry at the Conference sponsors because they had not represented all the other groups that the Nazis had systematically exterminated . . . I especially resented the lack of concern at this Conference for the people whom the Nazis had exterminated specifically because they were Gay. I introduced myself as a Jewish Gay to some members on the podium and said that I wished to address the audience. By this time, the end of the Conference, so much personal testimony about the conditions and treatment of people in the camps had anaesthetized the panel members, and they were numb. I became angry that the Episcopal and Jewish representatives on the podium would not hear me and refused me a chance to speak . . .

"There was a silence at the Auschwitz Conference about Gay extermination . . . (But) to paraphrase Elie Wiesel, if the concept of Creation, enjoying the gift of life, is to have meaning, then both Jews and Gays must give meaning to Creation by understanding each other and break the silence that has existed too long . . .

"As the cultures that Jews have lived in tried to deny them their history, so our culture denies Gays their history; as our culture denies us knowledge of Gay martyrs; as our culture tries to deny Gay identity. But we do have our martyrs. From the auto-de-fe (the Inquisition's burning of the Gays at the stake during the middle ages), to Auschwitz and Ber-

gen-Belsen, and the psychic and physical violence of today in America . . . We Gays have an identity, but we know little about it . . .

"In explaining to my students what it means to live with the need to hide, to live with denial of self, to live with the fear of discovery, I reminded them of the time the Nazis marched into Denmark and demanded that all the Jews wear the Yellow Star of David so that the Nazis could more easily exterminate them — of how the King of Denmark was the first to wear the Yellow Star and the rest of the country followed. I challenged my students to wear Gay buttons for twenty-four hours without denying that they are Gay. None of them did.

"What about the present? The Talmud says that if you cause someone to blush, it is as if you murdered that person because you cause their blood to run and to rise. How much guilt and remorse does the straight community have for the blush when we have to deny who we are, hiding in jobs, hiding from our families? How much guilt and remorse does this same community feel when it denies us and isolates us from our children, when it

"I CHALLENGED MY STUDENTS TO WEAR GAY BUTTONS FOR 24 HOURS WITHOUT DENYING THAT THEY WERE GAY. NONE OF THEM DID."

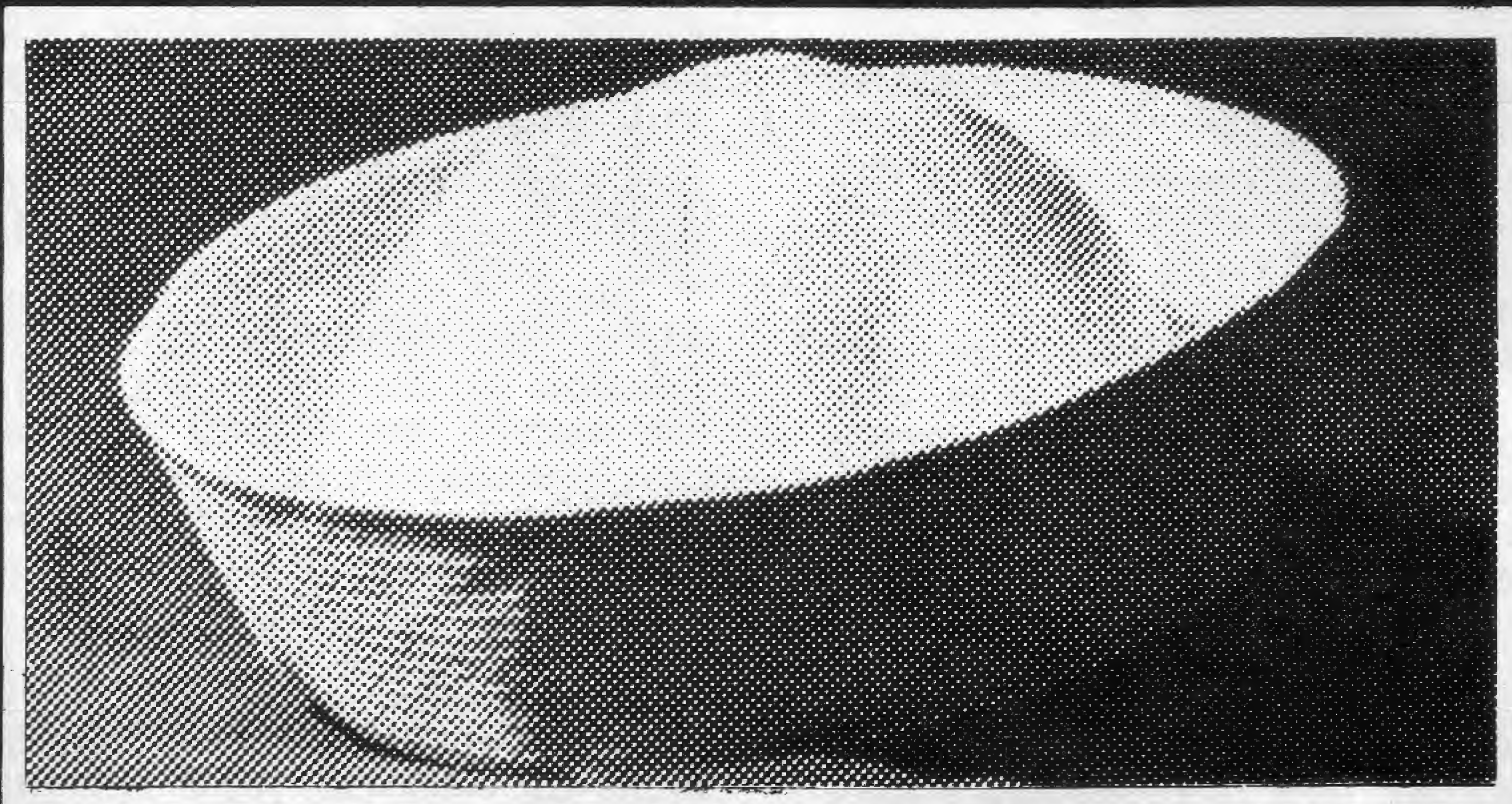
subjects us to electric shock therapy, when it subjects us to lobotomies, incarcerates us in prisons and mental hospitals, drives us to drink and drugs, strips us of our humanity. In short, what shame does the straight community feel about the physical and psychic violence for which they are responsible and to which they subject us every day, as if what happened at Auschwitz had not stopped at all but had gone subtly underground.

"The spirit of the Warsaw Ghetto inspires us Gays to courage and determination so that no one will silence us. The spirit of the Warsaw Ghetto lives on in the spirit of the Stonewall for those of us who have come out of the closets, and for those of us about to come out. And especially for those of us who must silently but with dignity continue to hide and to deny what we are because of the fear of the consequences when our straight family, colleagues, and friends find out that we are Gay.

"The kind of courage it took to stand up in the Warsaw Ghetto and offer resistance is the kind of courage it takes to be Gay in our society. As long as this same society remains silent about the psychic and physical violence which this society does to Gays every day, we Gays are all martyrs."

What did happen, in fact, to the Gay people who were swept up from the streets of the Third Reich and herded like animals into the concentration camps?

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in this undertaking is unknown, but the number of homosexuals sent to camps was far in excess of the 50,000 who served jail sentences. The Gestapo dispatched thousands to camps without a trial. Moreover, 'protective custody' was enforced retroactively, so that any Gay who had ever come to the attention of the police prior to the Third Reich was subject to immediate arrest. (The Berlin police alone had an index of more than 20,000 homosexuals prior to the Nazi takeover.) And starting in 1939, Gays from Nazi-occupied countries were also interned in German camps.

"The chances for survival in a Level 3 camp were low indeed . . .

"One survivor tells of witnessing 'Project Pink' in his camp: 'The homosexuals were grouped into liquidation commandos and placed under triple camp discipline. That meant less food, more work, stricter supervision. If a prisoner with a pink triangle became sick, it spelled his doom. Admission to the clinic was forbidden.

This was the practice in the concentration camps at Sachsenhausen, Natzweiler, Fuhlsbuttel, Neustrom, Sonnenburg, Dachau, Lichtenburg, Mauthausen, Ravensbruck, Neungamme, Grossrosen — Level 3 camps."

Louis Compton, Professor at the University of Nebraska, says that Gay people, along with Jews, were sent to Level 3 camps in which, Compton affirms that by the stingiest, but reliable, estimates, at least 200,000 perished. And the Gay survivors were neither eligible for reparations (being "criminals" in Germany up until 1968), nor free to speak out about the genocide, being fearful of further bigotry. (Compton, *Gay Genocide: From Leviticus to Hitler*, paper at the Gay Academic Union Conference, New York City 1974).

Many years ago, when this writer was working for the *Non-Sectarian Anti-Nazi League* in New York City, and by information we secured by being planted (at some personal danger) in some of the American Neo-Nazi groups, helped to bring about an end to some of those groups, it was impossible to speak with my fellow-workers in the Anti-Nazi Movement about Gay oppression under the Nazis. At that time, I pledged myself to expose this for what it is — a continuous Anti-Gay bigotry that participates, by its complicity of silence, in the continuance of this genocidal oppression of our Gay people.

Although the popular media often link fascism with homosexuality, even branding it the "fascist perversion," these lies have no basis in reality. An anti-sexual and anti-life worldview characterize the fascists, as expressed the Nazi slogan of "moral purity."

Heinrich Himmler, head of the SS, was fanatically homophobic. He early on pressed for the total extermination of Gay people. Within his own province, he gave the following orders for homosexual offenders in the SS: "After serving the sentence imposed by the court, they will, on my instructions, be taken to a concentration camp and there shot while attempting to escape" (Hans Bleuer: *Sex and Society in Nazi Germany*).

Himmler also favored castration, though not to the exclusion of the death penalty. Week after week, banner headlines in the SS newspaper, *Das Schwarze Korps*, branded Gays as enemies of the State and agitated for their death.

Hitler himself gave his approval to Himmler's policies in the *Fuhrer's Decree Relating to the Maintenance of Purity in the SS and Police*:

"1. In order to keep the SS and Police free from homosexually inclined weaklings, the Fuhrer has ruled that any member of the SS or Police who engages in indecent behavior with another man or permits himself to be abused by him for indecent purposes will, regardless of age, be condemned to death and executed. In less grave cases, a term of not less than six years' penal servitude or imprisonment may be imposed.

"2. The Fuhrer's decree will not be published because it might give rise to misinterpretation."

Paragraph 1 of the Amendment Law prescribed the death penalty for all Gay people. The Nazis extended the Anti-Gay Paragraph 175 of the law to include kisses, embraces and even homosexual fantasies.

In *The Homosexual Emancipation Movement in Germany* (Arno Press, 1975), Jim Steakley writes: ". . . tens, perhaps hundreds of thousands of homosexuals were interned in Nazi concentration camps. They were consigned to the lowest position in the camp hierarchy and, subjected to abuse by both guards and fellow prisoners, most of them perished" (Chapter IV: *The Final Solution — 1939-1945*).

Janet Cooper (op. cit.) says: "The Nazis fully intended to apply the final solution to Gays as well as to Jews. First, the attack on cultural institutions. For example, the Nazis burned the library of the *Homosexual Rights Movement*, of many thousands of volumes and nearly a century old on May 6, 1933 — the first library of any sort the Nazis destroyed. Then, the Nazis herded Gays into the various concentration camps and forced them to wear the pink triangle, and finally, systematically annihilated them. Even after people had endured the suffering, deprivation, and pain together with Gays in the camps, these same people omit mentioning Gays which further adds to our anguish and to further omission. Only now, thirty years afterward, are scholars doing research on the numbers of Gays the Nazis killed specifically as Gays, and estimates by scholars range from many tens of thousands upwards."

One man, who was in the best possible position to know the truth, has left a record of what was done. Rudolf Hoess, Commandant of Auschwitz during much of World War II, had been in the concentration camp business since the mid-30s, supervising the extermination of — by his own calculation — more than two million Gays, Jews, Gypsies, Russian soldiers, religious and political dissenters, and other "a-social elements." In 1947 while he was in a Polish prison awaiting execution, Hoess wrote his memoirs which were posthumously published under the title *Commandant of Auschwitz*.

Hoess joined the SS in 1933. Within two years he was *Rapportfuhrer* at Dachau which, he says, was "going well" with an inmate population of 2,500 by 1936. Of these, one third were leftist political prisoners — and the remaining two thirds were Gays, dissenting religious groups, so-called "a-socials" (including mental patients and tuberculars) and about 200 Jews.

I first wrote about the Gay martyrs in the concentration camps in the first issue of *Gay Sunshine* (San Francisco) in March 1970. At that time, two men who had been lovers since their early teens when they met at Dachau (where they were among the few Gays who survived), came to my office in San Francisco and told me again the history of Gays in Nazi Germany. They were reduced to tears

when they recounted how, just a few months before, they had paid a visit to the monument outside of Dachau.

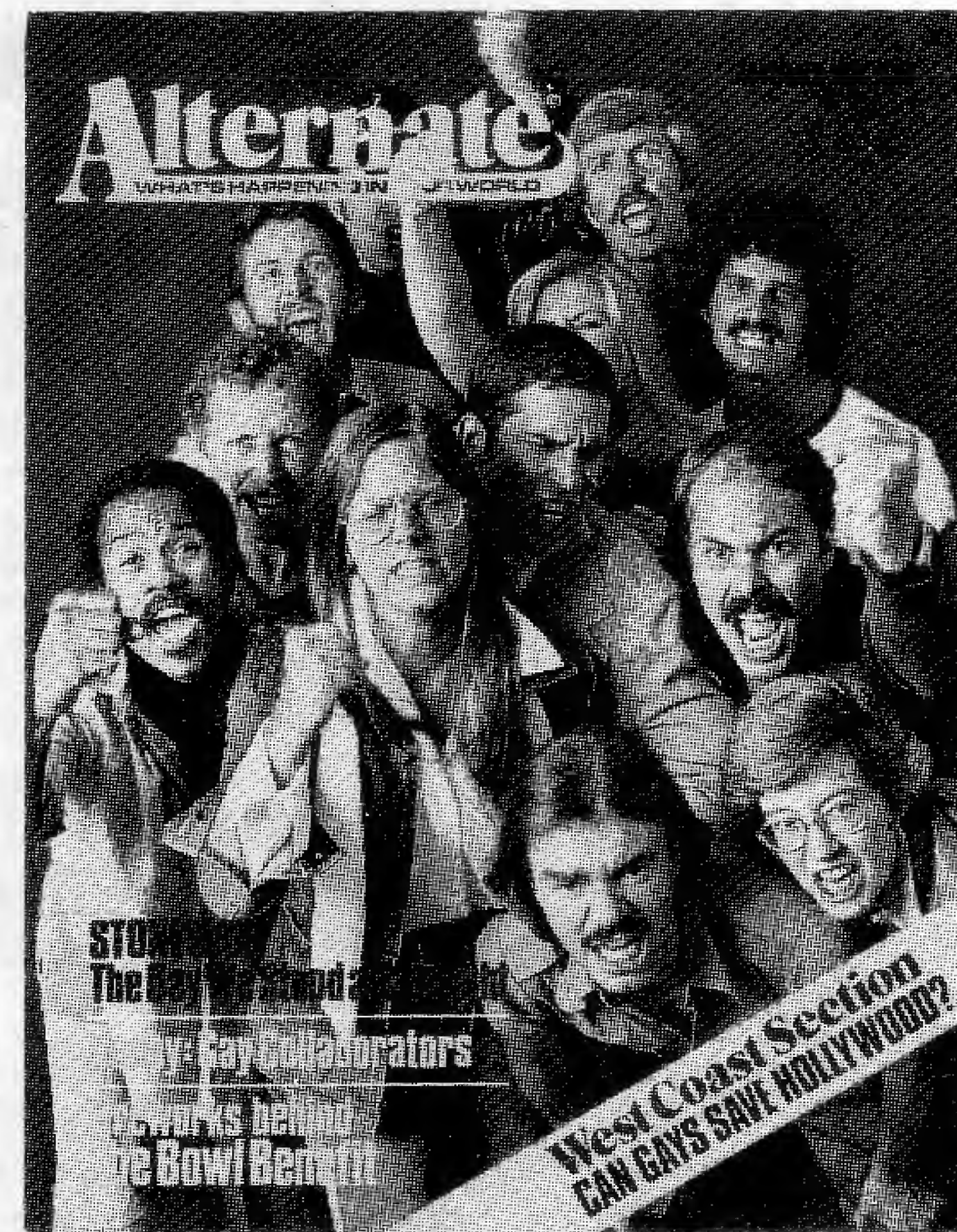
There, permanently embedded in concrete, is a monument erected by all of the Allied Powers and which bore the colours of the badges (triangles, stars, etc.) worn by the groups which suffered and died in the camps. But among those commemorated, there was no recognition of Gays.

Now it is time to bring this to the attention of the entire Gay Community and of all people who claim to believe in *human dignity and human rights* for all! We must stand up and be counted!

It is clear that Gay people must reclaim our history. We must remember our Gay martyrs and redeem ourselves by being *Silent No More!* We must proclaim *Never Again!* to every instance of fascist homophobic bigotry wherever it occurs. Freedom, human dignity and simple decency demands no less than total resistance to Naziism, regardless of what guise it wears.

The struggle for Gay Freedom is far from over!

Take advantage of us while we're young and innocent.



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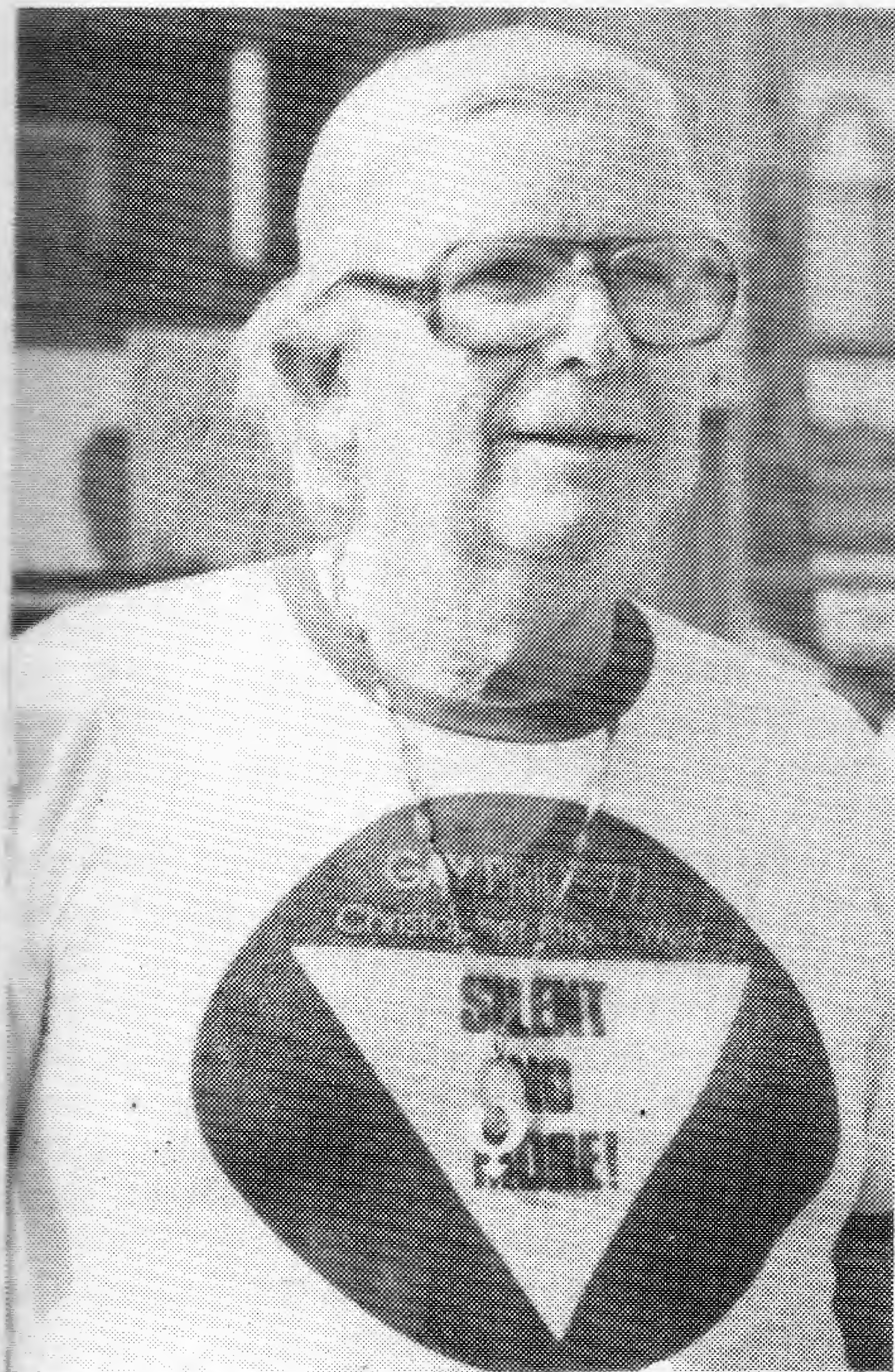


PHOTO BY PAT ROCCO

Kight

After his skilled organizing of Hollywood's first Gay Pride parade, the once homophobic *Hollywood Citizen-News* called Morris Kight "a river to his people."

Kight has that kind of expansive quality.

Born in 1919 in back-country Proctor, Texas, Kight (the name is *not* Kite or Knight, as so often printed) is a chief patriarch of the gay movement, florid, portly and handsomely white-maned, establishing his primacy as a brilliant organizer and a launcher of flashy new ideas, in an era otherwise dominated by much younger persons.

Morris's first efforts to organize along gay lines date to his post-grad days as a government major at Texas Christian University (an Oscar Wilde study group). Thereafter, working in social service, including the Bureau of Indian Affairs, or artistic circles (President of the New Mexico Art League and a founder of the New Mexico Conference on Social Welfare) and later in the peace, civil rights and ecology movements, he never made a secret of his gayness. But he didn't fully enter the gay movement until December 1969 when he founded L.A.'s Gay Liberation Front in the wake of the Stonewall Rebellion and the massive anti-war mobilizations.

Even in bad health Morris's energy amazes other busy activists. With exuberant humor, sympathy and vision, and a rare aptitude for detail, he seems to attend or organize a dozen meetings daily. His phone rings constantly: from politicians all over the state, from gay activists all over the country, from other "cause" people, from gays in trouble,

Noble

At 33, Massachusetts State Representative Elaine Noble is a walking best-seller. As the first known lesbian to win an elected position in this country; as the articulate spokesperson who outshined interviewers Barbara Walters, Geraldo Rivera, David Susskind and Tom Snyder; as the prime mover behind pro-gay legislation in Massachusetts, she is the source of spontaneous and prolonged standing ovations from gay audiences throughout the country.

But Massachusetts voters are well aware the Sixth Suffolk District representative may leave her podium next year, by choice or by vote, when Boston is forced, by a new redistricting, to choose between Noble and equally-popular pro-gay Representative Barney Frank.

What then? Should she choose not to run, the daughter of a Pennsylvania miner who at the fetal stage of her professional career has already been named one of the "Outstanding Young Women of America" and has been included in "Who's Who in American Political Women" must decide where next to leave her mark.

When she entered the State House in 1974, Elaine did so as "a candidate who was gay, not a gay candidate." Prior to that time she had worked as a case worker in the South End Settlement House where she first encountered neighborhood action programs. Graduating from Boston University, she went on to earn a Masters in Education from Harvard and a Masters of Science from Emerson College where she taught speech. As a neighborhood spokesperson she devoted three years to legislation which benefitted the elderly, students, blue collar workers and mix of 20 nationalities which com-



pose her district in the Back Bay. In 1973 she was appointed to the Governor's Commission on the Status of Women.

Once she entered the House, Elaine began building a reputation among political peers as a hard worker whose interests went well beyond gay legislation.

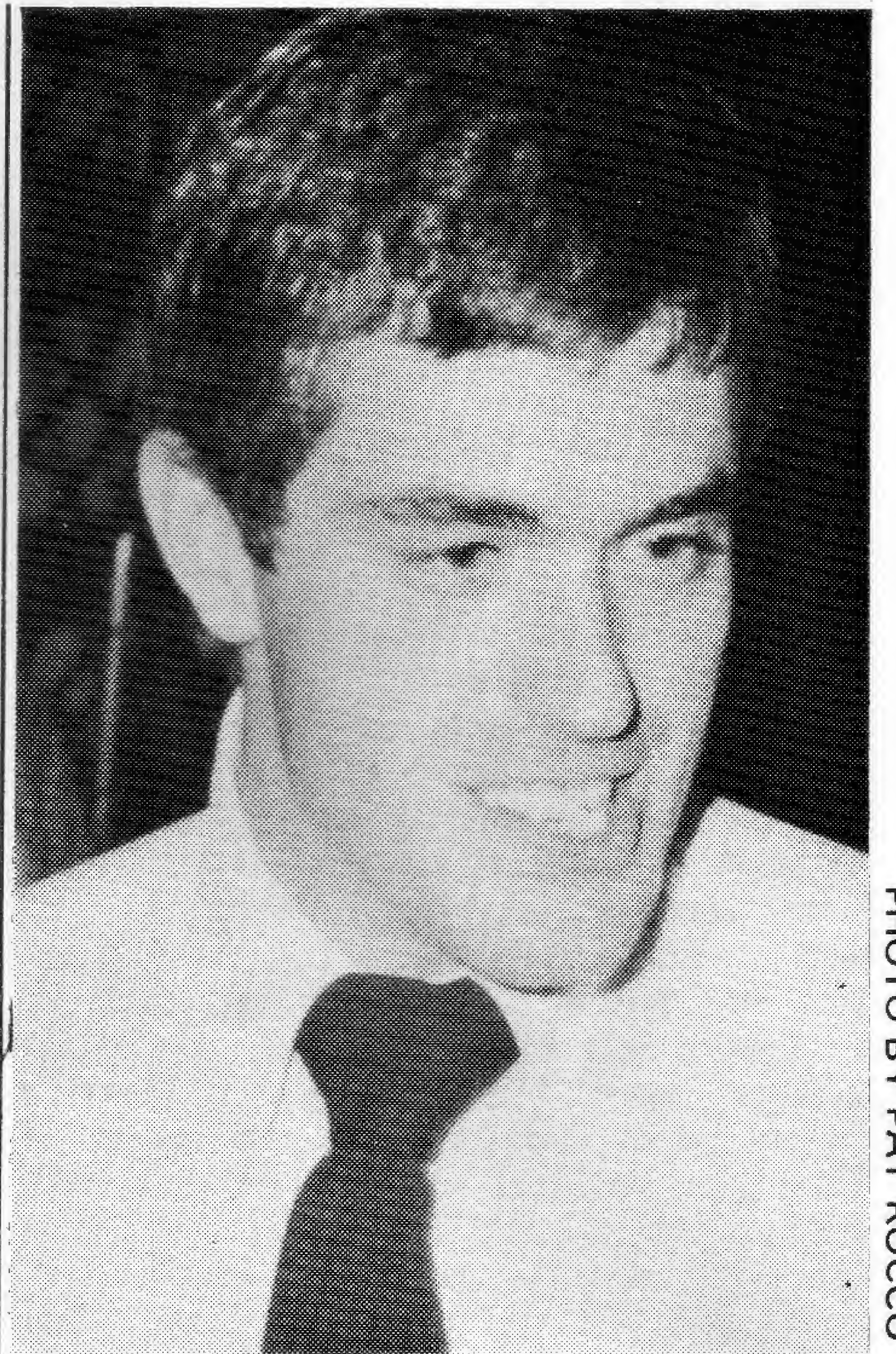


PHOTO BY PAT ROCCO

Hartman

He is a product of Philadelphia, a Swiss High School, Georgetown University's Schools of Foreign Service and Law and the U.S. Navy officer corps.

And at 32, Hartman is also a successful Los Angeles attorney and co-chair of the Gay Rights National Lobby (GRNL).

GRNL, an important but relatively low-profile organization founded in 1976, has one goal — passage of favorable gay legislation in the United States Congress, particularly the Koch Bill, House Resolution 2998.

"The Koch Bill would amend the U.S. Civil Rights Act to include sexual preference," Hartman says. "In my opinion we could go on for the next 50 years in cities and counties (with gay rights bills) and never get anywhere — until such time as we have federal legislation that affects everyone, nobody is going to be safe from this kind of oppression."

Hartman started his gay rights involvement with the Southern California Friends of the Whitman-Radcliffe Foundation two years ago. From there he moved to the Orion, a group of gay professionals that conducted "consciousness-raising" at the Los Angeles *Times* and the Los Angeles City Council.

Around the same time Hartman and other Los Angeles gays saw "a real need to influence the political process."

"There are two ways to do that," Hartman said, "with money and with votes." Since other organizations had started the process of organizing gay votes, the Municipal Elections Committee of Los Angeles (MECLA) took the other road.

The group's goal was to create a pro-gay majority on the City Council during the 1977 municipal elections. It is impossible to say how much a role MECLA played in the elections, but the goal was reached. As importantly, MECLA played

Kight

from gays angry or happy about the latest news. He is a genius at turning other people's half-jelled ideas into headline-making reality. And he is an embarrassment to many who are desperate for gays to have a professional, conservative, spit-and-polish image.

Morris's appearance and his life-style are a deliberate affront to that image approach. If he sometimes puts on shirt-and-tie for City Hall visits, he is more likely to be seen in public in costumes that would have made Janis Joplin look tea-party-respectable.

He had contacts enough with the earlier movement, settling in L.A.'s Bunker Hill gay ghetto in 1958. He participated in 1964 at the founding of San Francisco's Society for Individual Rights, was around ONE, Inc. a bit, and joined the late 1960s picketlines organized by Tangents and Pride. But the homophile groups were inhospitable to Morris's funky style and his anarchist vision of "the new society." Few of us were then ready for "The Movement" — that inchoate mix of struggles: Black, Chicano, Women, Indian, along with what this writer later called the peace-pot-porn-and-pig issues.

On his frequent talk-show appearances, interviewer Joe Pine began to hit at Morris's gayness: "Isn't that an embarrassment to the Peace Movement?" Morris's "minions" — a giggle of recognizably gay friends, comprising his highly inventive Dow Action Committee, were visible in most local peace and minority rights demonstrations. He counted the top leaders of most radical groups among his personal friends — and many with whom he once did picket duty or shared jail time are now in high office around the state. Those old associations pay off.

They particularly paid off after Morris's change of tack and his decision to work in Democratic party politics — founding and leading the thriving Stonewall Democratic Club. He had scorned the establishment parties earlier, calling himself a "sort of anarchist" (he is never doctrinaire about labels) and he led Gay Lib's Spring 1970 incursions into the Peace and Freedom Party and the nascent Libertarian movement. He was once expected to be the P.F.P. candidate for governor. It would have been a colorful race.

He backed off that because of the needs of the Gay Community Services Center — his proudest creation. He had been a one-man service center a decade before gay lib, constantly bailing unfortunate and often ungrateful gays out of jail or providing temporary housing, with his precarious income from occasional antiques sales.

Don Slater and Don Jackson, who admired his organizing abilities, tried throughout 1969 to persuade Morris to build a radical gay movement. Revolutionary movements in other countries had supported all other minorities but left gays behind. Gays needed an open part in the American revolution, which Morris felt, must be a peaceful cultural revolution, not a violent power trip; revolution which would operate like the

people's laughter in the fable of The Emperor's New Clothes. Some of Morris' colleagues feel he has deserted "the revolution." He says that it has already taken place and we are starting to claim the fruits of it.

At a late 1969 peace rally in San Francisco, Morris looked at the sea of 300,000 protesters and decided the Peace Movement didn't need him anymore, but his own people did. He decided to "come home."

He felt the homophile groups were ignoring urgent social issues which concerned gays and straights alike.

Gay Liberation Fronts had already appeared in New York, the Bay Area, Chicago, San Jose and Detroit. Morris and Jackson sent out a call, and 20 persons met at Slater's office — not all radical, not all young, not all strangers to the homophile groups. But "Morris's minions" formed a solid core. From the first, whoever held the rotating chair, Morris was the driving force and fountainhead of new ideas — outrageous ideas, which worked and were publicized.

Picket lines, Gay-Ins, gay pride parades, confrontations with every kind of authority, dances, rap sessions, media hypes, electoral campaigns and the ultimate transmutation of the GLF into the Gay Community Services Center were each very much the brainchild or hard work of Kight and his overflowing household. The unworkable Alpine County "take-over" (it had seemed so easy, but state laws made it virtually impossible), Kight transformed into a most successful media hype, telling the world how desperate gays were to escape the hassle and persecution.

Those who feel we should whisper our needs, should work quietly or have someone "respectable" front for us, are constantly dismayed by Morris, who is unsurpassed at their style of back-room manipulation, despite his preference for open, grass-roots politics. He still cashes in on the contacts from the southern civil rights actions, the 1968 streets of Chicago, the Century City riot, or his organizing of the Greater Los Angeles Council of Community Agencies — help-fund in Center funding.

As his health seems weaker, Los Angeles activists, including many originally put off by his style, wonder where we can possibly find ten supermen to take his place. But then, Morris hasn't resigned yet . . . — Jim Kepner

Noble

By special appointment by the Speaker of the House, Elaine served on the Legislative Study Commission on School Building Construction, and on Community Education Programs and Affirmative Action. "Other than knowing she's a gay person, it really doesn't affect me," stated conservative mainstay of the House, Rep. William Hogan. "She minds her own business and does her job. She's a person I can talk to without feeling any trepidation whatsoever."

Currently serving on the Rules and Education Committees, and appointed by the Speaker to the Ethics Committee, Rep. Noble is also Assistant Majority

Leader. Recently she made national headlines by turning down a government position as assistant director of ACTION, the federally-sponsored domestic "Peace Corps" program. "My commitment was to my constituents," she explained. Senate Ways and Means Chairperson James Kelly, Jr., stated "I know of no other legislator who has given more time and effort on behalf of her constituents."

But Elaine Noble has two constituencies, those who compose her district and the gay community at large. Whether or not they are voting members of her district or of Massachusetts for that matter, Elaine is seen as heroine of the cause; professional gay politician and one of the most celebrated and demanded spokespersons in the country. That those accolades are contingent upon her maintaining her seat in the Massachusetts House of Representatives remains to be seen.

One evening during the recent National Gay Leadership Conference in Denver, Elaine and Adrienne Scott, former editor of *Blueboy* magazine, were walking to a cocktail party sponsored by the Gay Rights National Lobby, for which both women serve as board members. Adrienne interrupted their conversation with a declarative. "Elaine," she said, "You are one of the most talented women in the country."

She is. Beyond any direct action Elaine Noble may take in behalf of gay rights, her openness as a lesbian and her attractiveness as person and professional will always be dramatic testimony to non-gays that their fears about homosexuals are much ado about nothing.

Brian McNaught

Hartman

gays and non-gay alike.

Hartman is also a member of NORML, the marijuana lobby, Common Cause and the Environmental Defense Fund. Hartman expresses an affection for environmental causes, but lives in the Los Angeles' fashionable Hancock Park area. "Maybe someday I'll live in the country."

Hartman is in great demand as a speaker — his presentation (with co-GRNL chair Ginny Apuzzo) at the National Gay Leadership Conference in Denver was considered by many to be the best made at the meeting.

Hartman is also one of the handful of gays who was invited to the White House last Spring to talk with presidential advisor Margaret Costanza. "It's not enough," Hartman says, "but it is a start."

In working with legislators on the Hill, Hartman finds that gay rights supporters come from both parties and from varying points of the political spectrum. He notes, for example, that conservative Republican Sen. John Tower of Texas appears more supportive than liberal Rep. Barbara Jordon (D-Texas).

"GRNL is totally bipartisan," he says, "we need everyone that we can get." GRNL hopes to have 100 co-sponsors of the Koch Bill by 1978 — driving towards possible passage of the bill in the early '80s.

Ray Hartman is going to be busy.

WONDERFUL LIVES onstage and off

By James M. Saslow

In most theater reviews, pointing out that the audience is more interesting than the play would be a dig at the play. In the case of the premier of *Wonderful Lives!*, it's a compliment to the audience.

Curtain time minus ten minutes, and holding. There are no ushers at The Glines, New York's converted-thread-showroom-cum gay arts center. Searching for my seat in the press section, I wave to half a dozen luminaries of the Gay Cultural Establishment, from a quasi-famous bare-headed novelist to writers for publications ranging from *The Advocate* to *The Village Voice*. The *creme de la creme* are packing the house for the premiere of this "musical fantasy," eagerly awaited here for over six months as a major breakthrough in gay theater. They are not to be disappointed.

I wonder whether I'll find a rose waiting on my seat. Jim Ferguson — author/composer/lyricist/designer/director and star of tonight's production — once promised me a front-row seat with a rose on it if the show ever made it to production. It's been a long, hard odyssey to this debut, and I'm proud to have had a small part in it.

Well, here's the show, and here I am. Fairy godmother would like her little reward.

Reward for what, you ask. Let's back up a little.

Once upon a time, in a faraway land called Corpus Christi, Texas, there lived a little boy who was so full of talent and ambition and he-sure-can-dance that the neighbors called him Jimmy the Dancer.

And once upon the same time, long, long ago in a place called The Suburbs, there lived another little boy almost the same age as Jimmy the Dancer. Only this boy was so introspective, and so articulate, that people called him Jimmy the Writer.

Both The Writer and The Dancer had one great ambition: to journey to the tall castles of New York, and seek their fortunes.

Only trouble was, both of 'em were fags. Jimmy the Dancer alias James B. Ferguson, 31, Actors' Equity, Writers Guild of America — enjoys a passionate taste for quality, and above all for style, that in the bitchy days of low-consciousness went by the name of "piss-elegant." A rare combination of *bon vivant* and disciplined dirty-worker, he is totally



PHOTO BY MARC RABOY

Deborah Stern, James Ferguson and Cynthia Cobey: Getting stoned in the ruins of Yucatan in "Wonderful Lives."

charming and very persevering. Producing a cup of tea from all his elaborate kitchen equipment can occupy him for twenty minutes.

And Jimmy the Writer — alias yours truly — spent most of his childhood walking up to adults with a dimpled smile and innocently presenting them with concepts and feelings they either didn't want to hear, failed to understand, or both. He dreamed of the day when he could go off to the Great City and talk to people who would care about stuff that back home got him labeled a "queer."

Jim Ferguson came to New York some years ago to work in theater, particularly (at that time) classical ballet. *Wonderful Lives!* emerged from his experiences in both the theater and the gay movement. Gradually he conceived the tale of a gay man and a feminist career woman who just happen to be best friends and roommates: Richard Hathorn, a successful mystery writer, and Adele Wentworth, globe-trotting anthropologist and magazine publisher. "I was in love with him once," Adele recalls wryly, "but Nature had other plans." By the time the curtain rises, the pair are contentedly, if extravagantly, living together following Adele's divorce-for-freedom and the untimely death of Richard's lover. The action of the play revolves around the men in their respective lives, honestly and with a startlingly contemporary wit. (Scene: lying on the sofa reminiscing. Adele (dreamily): "Remem-

ber the night we both brought home a cop?")

Curtain minus eight months. Ferguson is making the obligatory rounds of New York producers, completed script and short audition tape in hand. Surprisingly, people are listening. The show is "great, but." A gay leading man? Onstage male/male clinches? Won't we scare off our clientele? Could there possibly be a large enough gay audience to offset the terrorized straights?

Enter The Homosexual Connection. Remember the "Clay Shaw Myth," that all homosexuals know each other? Well, it's true — at least in Manhattan between Greenwich Village and Columbia University. A lesbian columnist for a weekly bar-guide hears about Jim's plight, does a quickie article lauding his script, then turns him over to me for Stage II of the media blitz. Objective: a rain of copy. Show those producers there is a gay audience (if they don't know by now, they're probably tied up in Cardinal Cooke's closet — but get it in print). Convince them we're open enough, and proud enough (and numerous enough) to support a musical of this advanced species. Support? Hell, we'd give our eye teeth.

So I do a preview article in *The Advocate*, trumpeting that "the consciousness level of this play far exceeds anything gay people have been subjected to on the Great White Way," but also reassuring the timid that "the play is familiar with the language of today's



James Ferguson (left) and Timothy Graves after "a big night on the town" in "Wonderful Lives."

band, Jim imprints everything with his enthusiastic flair. Most rehearsal halls have a table with hot water, but here this usually drip-sodden miscellany of cups and cartons boasts Melitta filters and a can of real coffee. Watching me help myself, Ferguson clubks, "We *have* a sugarbowl — who keeps leaving out the *box*?"; he forcibly removes the esthetically offensive cardboard.

Time for the splashy waltz-party scene where Adele will meet Hank Brown, the blond divorcee whose bass-baritone is as sultry as his eyes. But first she has to advise a prowling gossip columnist not to waste time pining after Richard, because — he's gay. "Why are so many of them so attractive?" sighs the deflated Hedda Hopper. Adele: "Because they treat us like people instead of conquests."

The waltz picks up; whirling couples flash across the stage. Adele re-enters on the arm of her host, fairly flying: "Arthur, you've fulfilled a childhood dream . . . I spent half my youth in a treehouse reading fairy tales. Princesses always waltzed."

Fairy tales. The practical Adele read fairy tales?

"Lived on them. I was an ugly duckling."

Funny — so was I. And fairy tales were very important to *me* once, too. Still are, in a strange way. Noted psychologist Bruno Bettelheim, in his recent book *The Uses of Enchantment: The Meaning and Importance of Fairy Tales*, sums up the crucial human need for happy endings:

Fairy tales intimate that a rewarding, good life is within one's reach despite adversity — but only if one does not shy away from the hazardous struggles without which one can never achieve true identity.

As children, and even as adults, we need to see and hear images that speak to our own deepest needs, assuring us that our wondrous, still unformed desires are meaningful and good, understood and approved; and that someday we, like Jack the Giant Killer or Cinderella, will grow up and be able to gratify them.

I got plenty of fantasy, all right — no one ever clapped louder when Peter Pan demanded, "Do you believe in fairies?" But somehow I never seemed to hear a gay fairy tale. As a four-year-old who wanted to *be* a princess, all I picked up at bed-time was the dubious notion that maybe I could settle for *marrying* one. In struggling to figure out my private emotional jigsaw puzzle, I always seemed to be jamming together pieces that didn't fit.

Bettelheim again, in a passage of particular poignancy to gay people:

Only a story conforming to the principles underlying our thought processes carries conviction for us . . . Children parrot explanations which according to their own experience of the world are lies, but which they must believe to be true because some adult has said so. The consequence is that children come to distrust their own experience, and therefore themselves.

This musical play is billed as a fantasy: but the fantasy on stage is doubled by the fantasy behind the scenes — and in front of the footlights. The very fact that a "gay show" is getting an Equity showcase production is a fairy tale I wish I'd heard as a kid — a tale we *all* would have profited from.

The waltz goes on. Dancers unite, separate, swing into a double line as individual couples cross the open floor in glorious abandon: Adele and Arthur; Claire and Richard; Richard and Dominic.

Richard and Dominic?

Yes — and both of them in white tie and tails. For Richard, too, finds love at the dance: his new *inamorato* is Dominic-the-bohemian-Soho-painter. At the end of their big scene together, Dominic cuddles up to Richard and marvels, still a bit cynically, "Dreams aren't supposed to come true."

"Yes they are," counters Richard. No applause follows their romantic embrace — only a wistful, smiling silence.

And a shock of recognition. Step right up, women and men, and see a real-live gay archetype right here on our little stage! Here, for the first time anywhere minus any of the gender-changes or other pathetic translations we've always had to jury-rig in order to glimpse some pale image of our own innermost yearnings.

If children were reared so that life was meaningful to them, Bettelheim admonishes, they would not need special help. Only hope for the future can sustain us in the adversities we unavoidably encounter.

The afternoon, and the actors' energies, gradually wear down. One by one cast is dismissed, until only Richard, Adele, and Hank remain. The atmosphere is strained, tired. By unspoken assent, the trio stop jointly, let out a bellowing shriek, and return to work. When the last scene is finally down pat, Jim emerges from backstage carrying a prop-tray of wineglasses — but with real contents.

A toast to opening night . . .

Curtain minus two weeks, and counting — a bit breathlessly. Tech call: people everywhere hammering, wiring, sawing, preparing the stage area to receive the completed set, due to be trucked in tomorrow from a Broadway scene shop. Ferguson's karmic Billie Burke has been working overtime again: Sander Gossard and Associates, set-builders for numerous White Way hits, were so taken by the idea of the show, and by the complete faith in his own endeavors that Jim calls "absolute intention," that they volunteered their services just for the cost of materials.

To suit the occasion, Ferguson has abdicated his usual *couture* for denim overalls, suspenders pulled off the shoulder in a stab at Fifties glamor-queen. No shirt — he likes people playing with his tits. With only twelve days left, *everybody* is beginning to need his or her nipples fondled, literally or figuratively. But spirits are buoyed as the bare white room begins to coalesce into the image the actors have until now been creating from sheer imagination.

struggling consciousness, but it is not *about* that struggle — resolution of which the characters already take for granted." Jim is tickled at backers' responses to the clipping; thereby hangs the promise of the rose on my seat.

Next, Rob Baker picks up on the show in *After Dark*. The avalanche of newspaper finally snows the investors — production is set, to open in late September.

Curtain minus four weeks: the dance captain is counting steps. I enter The Glines, on the fringes of Manhattan's Soho, to observe the show's first run-through. A hand-lettered sign in the lobby reads: "What is The Glines? A forum for the gay experience . . . a gay arts center . . . a place where art and identity can be explored together . . . where artists and audiences share common ground, and common space."

Inside, the white thrust-staged cavern is decked out in classical moldings and columns like the inside of a twenty-foot-high candybox. A dozen actors and actresses are setting up a rock-concert vibration with the repeated chorus, "anticipation is natural cocaine." Awash in this wave of sound, the leads — Jim as Richard, Cynthia Cobey as Adele, and other principals — stand intently against the tall pillars, in cut-offs and ballet practice shoes, engrossed in the solitary warm-up ritual of the *barre*.

Between *plies*, Jim is overseeing the chorus. His directorial persona is an engaging alloy of motherly southern/prodding papa. He stops the singers: "A little less church choir, everybody — a little more letting go." A true one-person



Adele and Hank: Cynthia Cobey and Rick Walsh.

Typical of the *esprit de corps* is the lighting designer, Marcia Madeira, a quietly competent woman in her late twenties sporting a blue T-shirt emblazoned "Stage Hands Do It On Cue." She fell in with Jim — also typically — during a near-disaster at a Town Hall concert. When a spotlight snapped open in mid-performance, both of them ran down to put it back together. She was promptly offered the post of chief lighting designer, which she is enjoying immensely between grumbling laughter about minuscule budgets and inadequate equipment. As with many others here, the real lure is the possible bit-time option: "When we move to Broadway, I'll do it right."

"I don't know what it is," says Madeira, "there's a spirit about this show." Everyone present agrees; several observe that "it" may have a lot to do with how Ferguson treats his cast and crew; he runs the entire adventure of putting together this production like one of Adele and Richard's parties.

Jim and I go out to pick up lunch; he's ordered cold cuts and drinks for everyone. I remark that he is treating his gang very well indeed, foodwise. "It's the least I could do," he says.

"Yeah," says I, "after all, you're paying them zilch."

Jim's face assumes the unself-conscious radiance of a beatific Madonna. "They're working for the privilege of creating a miracle," he smiles, only half in jest.

We spread the buffet on a nascent set-piece serving as a sideboard. Red wine (again), roast beef, two kinds of cheese. No bread — everyone's on a diet. The whine of electric saws fails to drown out the gritty crunch of trying to open a bottle of Perrier with a pipe wrench.

At long last, curtain time, opening night. As the house goes dark, the streetlamps outside shine through the high arched windows, casting dappled Palladian shadows on the silver and white set pieces, sparking them into an urbanized forest floor at moonrise — Mid-

summer Night's Dream in a mylar disco. My companion gasps; "It looks more like a theater than I've ever seen it." The fairy tale is reaching its climax — or rather, several concurrent climaxes.

Jim's opening scenes are artificial, uncomfortable — as if he can't quite believe he really *is* Richard Hathorn at last. But by the time he has finished his big love aria, Jim's heaving chest and intense expression reveal that he's truly feeling the part — savoring the wonder of creating this "consummation devoutly to be wished" before an SRO crowd of faggots and dykes.

But it is Dominic who finally reduces this critic to damp eyes of recognition, as he confesses to Richard (in almost the exact words once spoken to me by a long-closeted friend), "This whole night has been a fantasy for me — I've been hot for you since high school."

What was it Bettelheim said?

Fairy stories represent in imaginative form what the process of healthy human development consists of, and . . . make such development attractive for the child . . . This growth process begins with the resistance against the parents and the fear of growing up, and ends when youth has truly found itself, achieved psychological independence and moral maturity.

That's what tonight marks for us all, doesn't it — we've grown up. We no longer wait for Mommy and Daddy to hand us irrelevant or misleading stories — we make our own. And we tailor them to our own mental measurements.

Jimmy the Dancer has got himself his first hit show. How much this moment means to him comes through in his Louis Jourdan wink as he lifts his curtain-call wineglass in a last salute to the erupting audience.

And Jimmy the Writer, folding his notebook, has a gratifying, if small, sense of power: of being able to use his words to move events in a direction he believes in; to speak to people of what he has seen, and heard, and deeply felt — and have them understand.

Lest this apotheosis come across like Peter Pan's crowing, let me add an im-

portant disclaimer; this triumph is ultimately collective, as much as personal. Because we — gay authors, actors, journalists — play out our life dramas in the public eye, our successes necessarily create more than merely private meaning: they are milestones on the road to emancipation. You can't go to the theater in a sealed, unmarked envelope.

Like the ever-victorious hero of the fairy tale, our increasing creative power, and freedom, and visibility are signs that "it can be done," symbols of all that gay people may now aspire to — and achieve. Once more Bettelheim:

It is important to provide the modern child with images of heroes who have to go out into the world all by themselves and who, although originally ignorant of the ultimate things, find secure places in the world by following their right way with deep inner confidence.

It's all over but the cast party — working off the accumulated adrenalin in The Glines's new basement cabaret. Here again, a sense of perspective on this "epochal" event is in order: this is not exactly the Plaza Ballroom. Despite (or perhaps because of) the knotty-pine paneling and a new coat of red paint on the ceiling, the Lounge still resembles a roadside bar in Hazleton, Pennsylvania. The wine almost doesn't arrive, the hors d'oeuvres never do, and the chandelier is still bare bulbs.

Nevertheless, there are high points — the hugging and congratulating, the manic excitement of exhaustion running in overdrive. And meeting Ferguson's mother, who came all the way from Corpus Christi to sew costumes. And his middle-aged aunt, pragmatically analyzing the play's balanced proportion of gay and straight elements. Good box-office planning, she opines: "People won't be able to pass it off as 'just a gay play'."

Finally Jim himself appears, still beaming like Richard Hathorn. A round of applause. I hug him, seizing the moment to whisper in his ear, "You bitch, you forgot the rose on my seat." Crestfallen, Jim admits that time and budget both ran out at the last minute.

What the hell. By now I know you never get everything you want. I did get what mattered most — and so have we all. (Besides, he's promised me a bucket of champagne if the show makes Broadway.)

Have another glass of wine . . . Shouldn't all adventures end with wine — the drink of fruitfulness, of promises fulfilled? . . . Oy, I'm drunk . . . which direction to the subway?

So Jimmy the Dancer and Jimmy the Writer had many adventures, both separately and together, and fought and slew many dragons. And at long last they reached the End of the Wood, and came out into the sun shining on the Castle of The Glines, where they joyfully set free all the fairies so long imprisoned by the Old King. And as they shook hands and left the party to go their separate ways, all the people rejoiced in their exploits.

And they lived happily ever after . . .

Jim Saslow is the Alternate's New York editor.

Limp wrists at ABC

By Bob Kiggins

Never has a television show spawned so much controversy — before ever appearing on the air — and the avalanche of advance publicity and public outrage seemed to indicate that ABC was going to get its mouth washed out with *Soap* — and steal the ratings.

Unless you prefer *I Love Lucy* reruns to Barbara & Harry & David & John & Walter, *Field & Stream* constitutes your sole reading matter, or you spent last summer back-packing in the Himalayas, you're surely aware that *Soap* was in danger of becoming a *nope* when ABC announced the show earlier this year. *Soap* would be a prime-time weekly series around a subject formerly relegated to mawkish afternoon serials churned out for frustrated, bored housewives or satirically titillating the more liberal-minded later-night fans of *Mary* and the *Fernwood* gang.

That subject, needless to say, is sex.

Oh, go ahead; say it: doing it, watching somebody else do it, playing with it, centerfolds, stag films, paperbacks with pages stuck together, cheating on "the little woman"/"that bastard"/"my old lady"/"We can't go to my house; I have a lover," stories from locker rooms, queers, strip joints, dykes, French postcards, Mom & Dad's bedroom door locked on Sunday mornings, back-room bars, drag queens. All the fun fantasy stuff in a liberated lifestyle.

Those, at least, were some of the storyline premises I imagined were forthcoming on a show which had already been heralded as "the first prime-time sex farce" and "a breakthrough the way *All in the Family* was," and simultaneously denounced as "harmful," "an hour-long dirty joke," "so saturated with sex that it could replace violence as the PTA's Video Enemy No. 1," and "a deliberate effort . . . to foist aberrant behavior and odd-damn beliefs on the American public."

The ballyhoo started brewing last June when ABC screened the first two episodes of *Soap* in Los Angeles for an anxious press and a nervous group of network affiliate representatives. When *Newsweek* subsequently reviewed the show and leaked a potential plot which would have a promiscuous young female character seduce a Jesuit priest in church, the nail-biting began.

Sentiment seemed to lean toward the view that just because America's the land of the free doesn't necessarily mean TV's gonna be the land of the brave. Not when the Catholic Church maintains the responsibility of watchdog for its members' sense of morality. Not when Mrs. Middle America's impressionable kids might switch on *Soap* instead of tuning in to old Clint Eastwood movies or delighting in seeing cops bash in dope dealers' heads. So what if ABC's the "Rocky" of the industry and entertainment president Fred Silverman makes the



The woebegotten cast of *Soap*: Transvestite Jodie (played by Billy Crystal) sits at the far left.

cover of *Time* for his groundbreaking decisions and programming panache?

As a result, nine (out of 191) ABC affiliates thumbed their noses and passed on airing *Soap*. Catholic newspapers editorially denounced the series, the United Church of Christ publicly condemned it, sponsors fretted, and Silverman defended *Soap* in a speech broadcast to affiliate managers during which he insisted "no character in *Soap* is ever rewarded for immoral behavior."

Meanwhile, a less-publicized but no less vociferous battle was being waged by the Gay Media Task Force whose representatives were on the sidelines at the initial screening of *Soap*. Their bone of contention? The portrayal of Jody, fashioned as a homosexual character who delighted in decking himself out in his mother's wardrobe (and was told he looked better in it than she) and who planned to have a sex-change operation to facilitate marrying his football-playing lover.

Task Force spokesperson Newton Deiter called Jody a "limp-wristed stereotype." As Loretta Lotman echoed, "We sho' can dance." Rick Jarrett, president of the Long Beach-based organization International Union of Gay Athletes, vowed he would enlist members of his group to picket ABC, if necessary, to cork the "affront" to gay people.

In a conciliatory gesture, ABC executives and *Soap* producers met with Jarrett, Deiter and other gay representatives and promised radical changes in the development of Jody. "You'll just have to suffer through the first two episodes" (already in the can) ABC responded. It was the same placation extended to all the opposition groups.

The "silent no more" stance seems to have paid off — somewhat. Along with other revisions, some of the more objectionable gay-related passages were excised from the first two *Soaps*, and severe alterations promised: Jody never has his operation; instead, according to the network he "eventually meets a girl and suddenly finds himself in the middle of an identity crisis." Just like real life, huh?

Well, you can't have everything. Even, it appears, the volatile and unnerving show that viewers breathlessly anticipated. Whether due to its concessions, or

because of the negative press, the *Soap* that aired on September 13 proved surprisingly tepid, uninspired and about as racy as an *I Love Lucy* rerun. Randy, maybe, but I couldn't find a shred of anything any more tasteless than what's in the soap operas that are the series' inspiration. Jody's an insipid narcissist who was on camera so briefly that in two blinks the viewer could miss the source of the furor. What happens to Jody remains to be seen, but personally I don't care what happens to him or the show.

I would, however, be grateful if each network would come out of the trenches and just set their minds to some decent, intelligent programming.

What is of interest is the fact that gay humor is creeping into more and more shows this season. The first *Laugh-In* (NBC) relied heavily on Anita Bryant as a target ("a walking punch line," according to producer George Schlatter), including a clever number which had four Miami policemen in drag warbling "I Enjoy Being a Girl." Host Robert Blake confided to the audience at the Emmy Awards that "Anita Bryant would have been here, but she couldn't find anyone to do her hair." NBC's *Richard Pryor Show* featured a burly construction worker who sang "I Gotta Be Me" while he stripped down to a bikini, unleashed a blonde pageboy from beneath his hard-hat, and extracted stilletos from his lunch pail.

Three's Company, already an established ABC hit sitcom, relies on the weekly premise that it's okay for a man to share an apartment with two curvaceous cuties — if he pretends to be gay. And Norman Lear, always a producer of class and innovation, is using lesbianism as the theme which will kick off CBS' premier *All in the Family*. Says Lear: "I'm terribly aware that we are into a subject that is on people's minds today. It's the whole reason for doing it — because it's touching people's lives."

It always has.

Kiggins, a freelance writer living in Los Angeles, is a past entertainment editor of the *ADVOCATE* and *NEWSWEST*. He is a contributing editor for the *ALTER-NATE*.

Catholics becoming catholic

HUMAN SEXUALITY: NEW DIRECTIONS IN AMERICAN CATHOLIC THOUGHT, by Anthony Kosnik et al. Paulist Press, 545 Island Road, Ramsey, N.J. 07446. Hardbound, 322 pages. \$8.50.

So much crap has been bruited about recently on the inherent evils of homosexuality, by the divinely misguided and unlettered likes of Anita Bryant, that it is like a breath of fresh air to find a newly-published book that treats the subject with erudite impartiality — namely, *Human Sexuality: New Directions in American Catholic Thoughts*, the results of a study commissioned by the prestigious Catholic Theological Society of America in 1972 with the hope of “providing some helpful and illuminating guidelines in the present confusion.”

And that they do.

First, take a look at the members of this committee: Anthony Kosnik, chairperson, and a professor of moral theology; William Carroll, a husband, father, lawyer, psychologist, presently a professor of law at the John Marshall School of Law in Chicago; Agnes Cunningham, an associate professor of early church history at St. Mary of the Lake Seminary;

Ronald Modras, an associate professor of systematic theology at St. John's Seminary; and James Schulte, the director of instruction at the St. Joseph's Hospital School of Nursing. I list them in full so that you may compare their unimpeachable credentials with those of the self-styled pontificators.

Impeccably researched and thoughtfully considered, *Human Sexuality* integrates material from the Bible, Christian tradition, and the empirical sciences into a theology of human sexuality that speaks to contemporary experience. It exhaustively covers, with appropriate Notes, Selected Bibliography, and three Appendices, all phases of sexuality, from Birth Control to Swinging, from Masturbation to Pornography.

The lengthy section on Homosexuality, however, is of most immediate interest, so here are a few of this august body's more eyebrow-lifting insights: “Simply citing verses from the Bible outside of their historical context and then blithely applying them to homosexuals today does grave injustice both to Scripture and to people who have already suffered a great deal from the travesty of biblical interpretation.

“Both the stories of Sodom and Gibeah deal with sexual violations. But the fact that the sex victim is interchangeable without lessening the repulsion of the biblical authors shows clearly that it is not homosexuality or heterosexuality that is the primary consideration here, but the violence of rape. If sexuality is involved in the condemnation, it is subordinated to the issues of hospitality and justice . . . As often as it refers to the sinfulness of Sodom, the Old Testament never explicitly identifies Sodom with the practice of homosexuality.

“Scientific research has revealed homosexuality to be a phenomenon of bewildering complexity, defying classification according to rigid, pre-determined notions. True sexual inversion is for all practical purposes irreversible. Obviously, the condition itself is morally neutral.”

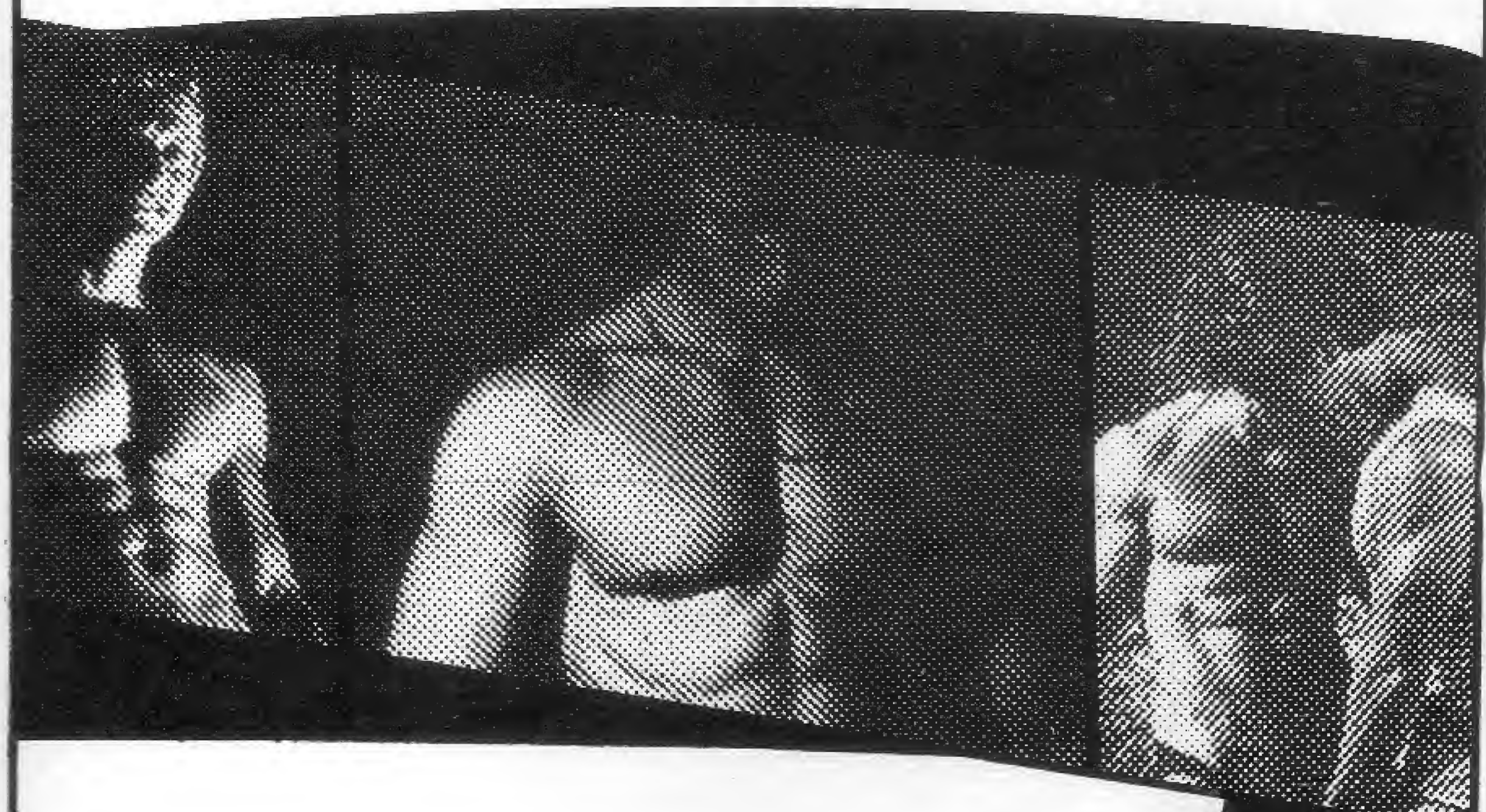
The overall conclusion? “It bears repeating, without provision, that where there is sincere affection, responsibility, and the germ of authentic human relationship — in other words, where there is love — God is surely present.”

I could go on and on citing such learned observations, but can only hope that these samplings will help motivate the widest possible dissemination of this solid and knowledgeable work.

— Ed Franklin

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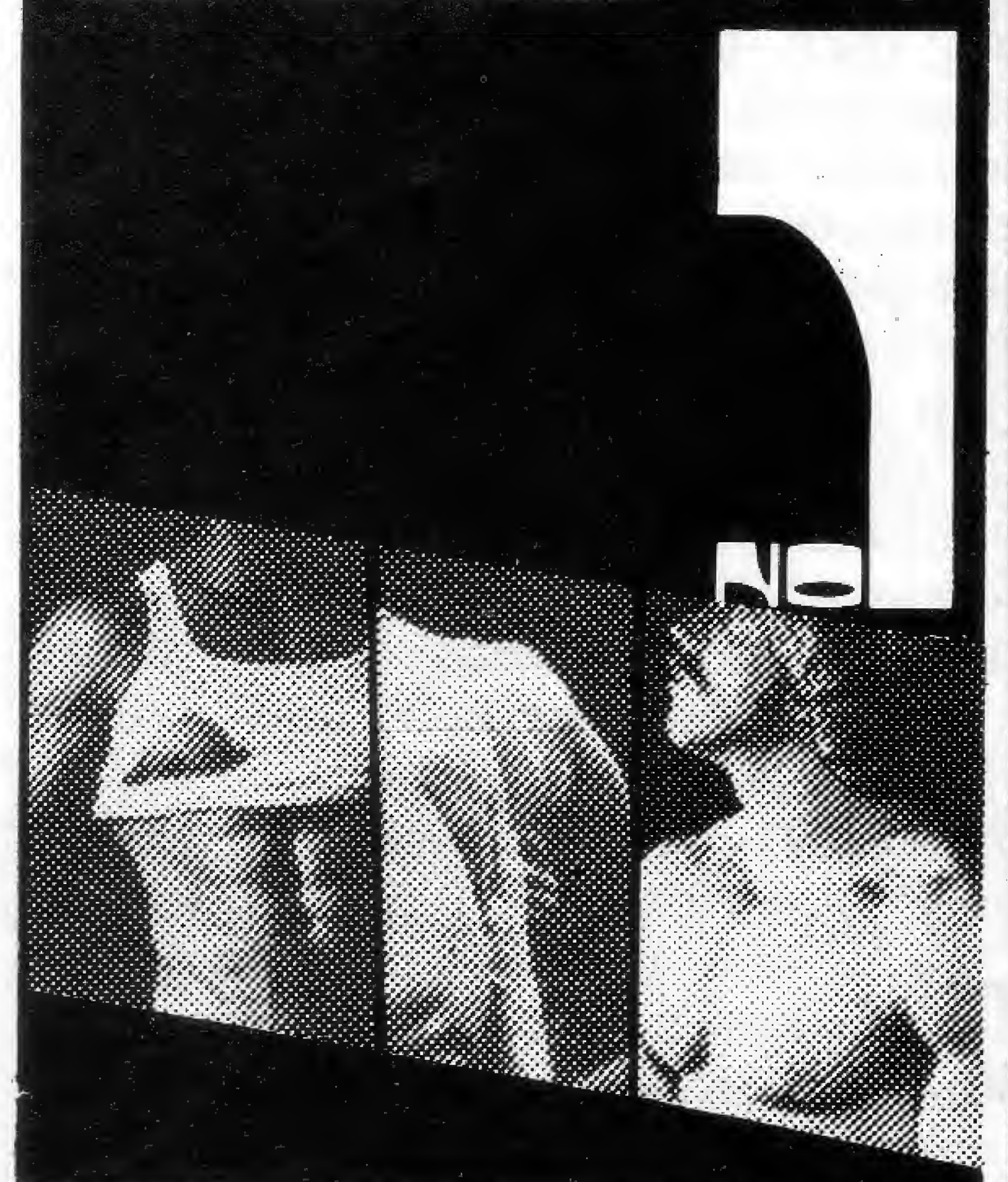
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News and Reviews

As the fall of 1977 officially began, the films available to those segments of our population that still go to the movies were about as diverse as our fragmented population itself. Drive-in dolts drooled over the violent excesses of *Smokey and the Bandit* and *Thunder and Lightning*, while artsy-house types politely applauded *Providence* and *Black and White in Color*.

Somewhere in the broad, ill-defined area between the two was an audience for the products that were really bringing in the loot, these following top grossers (according to industry figures):

Star Wars — Now the biggest grosser of all time (not so sorry about that, *Jaws*). Further proof, as if any were needed (but still bound to be ignored by those who Robert Blake derisively dubs "the suits"), that big names do not a blockbuster make: there just ain't no substitute for imaginative artistic zeal and childlike faith in a dream of excellence. By no reckoning whatsoever a great flick, but a convincing lesson on the meaning of the world "entertainment."

The Bad News Bears in Breaking Training — Foul-mouthed young 'uns afflicted with the cutes are not an adult's idea of fun. (But if you must know, two sequels to this sequel are already in preparation.)

The Spy Who Loved Me — One of the better James Bond efforts, with nicely aging Roger Moore doing his derring best to take off his clothes with the aplomb of Sean Connery. Fast and funny, with double entendres as thick as the most dedicated of punsters could wish.

Black Sunday — Directing and editing combine to make the last 20 minutes of this film as heart-stopping as anything seen on the screen in recent years, a sure-fire combination of Super Bowl, Good-year blimp, VPs in jeopardy, and good guys to the rescue. Strangely-sexy Bruce Dern in psychotically evil, and Robert Shaw his able, strong-jawed self.

A Bridge Too Far — Joseph E. Levine unleashed upwards of \$20 million to produce this three-hour, all-star re-enactment of one of World War II's darker days. Avoiding the phony heroics of 1940's John Wayne epics, director Richard Attenborough has neatly managed to make an eloquent anti-war statement without sacrificing either suspense or spectacle.

The Deep — Strictly for indulgent Nick Nolte fans, with a fair amount of that increasingly famous flesh on display. The story is an insult to the intelligence of any alert four-year-old, but the underwater photography and sound effects are as good as anything of their kind. Actually, that oversized electric eel steals the



Above, Valentino teaches Nijinsky to tango in a scene from the new film starring Rudolph Nureyev. Below: Jacqueline Bisset and Nick Nolte in *The Deep*: shallow.

show.

MacArthur — Gregory Peck is splendid in this lengthy attempt to be scrupulously fair about one of the most controversial personages of our century. The pro-MacArthurites are happier with the results than those opposed, which may give you some idea as to the success of the stated aim.

Sinbad and the Eye of the Tiger — Hard on the heels of *Star Wars*, the special effects tell it all in this tacky interpretation of the Sinbad legend. Pat Wayne, however, is worth watching. Now, if he would only exercise some intelligence in his selection of properties...

Annie Hall — Woody Allen's most sensitive and autobiographical film is

nevertheless what used to be called a "laff riot." One of the best humorists of our time, the little loser with the big ego here applies his unique point of view to the times he spent in and out of the company of Diane Keaton, a role in which he confounded typecasters by casting the dolorous Diane herself. It is to laugh, and, almost but not quite, to cry.

Herbie Goes to Monte Carlo (C) — From Disney. Enough said.

COMING UP:

Oct. 24 — *Hollywood Man* (Ind.), a sleeper with William Smith, Don Stroud, and Jennifer Billingsley that has garnered record foreign advances. Keep both your eyes on this one.



Nov. 1 — *Manitou* (Avco), touted as the *Star Wars* of horror films, in which Susan Strasberg gives birth to a demon-like monster child. Tony Curtis is co-starred.

Nov. 4 — *Heroes* (UI), the Henry Winkler starrer written originally by James Carabatsos about his Vietnam experiences (but rewritten by David Freeman).

Nov. 4 — *First Love* (Par), which the studio initially intended as its first X-rated love story but which was softened (!) to an R under the direction of Joan Darling.

November — *Joseph Andrews* (Par), the Tony Richardson pic co-starring Ann-Margret and Peter Firth (soon to be seen — *totally* — in *Equus*) that has been gathering dust on the shelf for such a long time.

There's good news for Jan-Michael fans. He is currently playing a surfer (aging from late teens to late twenties — still some years short of his actual 32 last July 15) in *Big Wednesday*, following which he will be exercising those muscles again in Brad Townsend's *Olympiad* . . . Mark Harmon will make his film debut in United Artists' *Comes a Horseman Wild and Free*, playing a soldier returning to Montana after World War II . . . Henry Winkler's next will be *One and Only*, in which he dons blonde wig and lame costume a la "Gorgeous George" for a series of wrestling scenes . . . James Kirkwood is now writing the screenplay of his novel, *Some Kind of Hero*, for Paramount.

Also be on the lookout for the Canadian-made *Outrageous*, starring Craig Russell and Danny LaRue in a film with resonances of *Boys in the Band*, handled with good taste and sensibility . . . The Italian-made *The Great Day* stars Marcello Mastroianni as a suicide-prone gay radio announcer, about to be exiled to an island on the day (May 6, 1938) Adolf Hitler made a triumphant entry into Rome. Sophia Loren and John Vernon also lend their considerable talents to this elegant soap opera . . . Finally, keep agitating for an American release of the British *Sebastiane*, a gay-oriented look at St. Sebastian which literally covers up nothing.



FILM



A fascinated audience at the premier of *Gay USA* in San Francisco.

GAY USA

Arthur J. Bressan, Jr., was deeply outraged by the events of Orange Tuesday. The Florida debacle had, among other results, turned some gays into more outspoken and direct forms of social protest. Bressan, desiring to stem what he viewed a rising tide of anti-gay sentiment, decided to utilize the upcoming gay pride celebrations in a documentary film about the gay experience.

Ambitious, to be sure; a solid, professional gay documentary has been on the lips of a dozen filmmakers over the last few years with only mundane and unsuccessful results.

Fortunately, Bressan also understood how little effect a 'home movie' would have on visually intelligent culture. Also fortunate, he had the contacts to arrange professional volunteers in the various cities hosting celebrations, and the cinematic intelligence to crystalize the wide variety of material once it was completed.

But Bressan went whole hog. Perhaps realizing that should this effort fail a second attempt would meet with cool interest, Bressan decided to gamble the works: an original music score, historic film footage, street interviews, outlandish aerial photography and the like.

He assembled eighty-five cinematic volunteers in five American cities capturing each 1977 Gay Pride event from dawn to dusk. He arranged original gay songs to be taped and recorded. Then he sat down, after the thousands of gay celebrants had long forgotten June 29, 1977, and labored over this once in a lifetime opportunity.

Long before the film begins you hear the sounds of street activity. There is distant singing, words and melodies too faint to recall. There are occasional chants, repeated slogans that build in intensity then fade as they pass before your ears. Still the screen is black. You

begin to understand snatches of conversation, distinguish between syllables and words, sentences become coherent. About the same time you decide that you are hearing, but not seeing, a gay event — the screen explodes with the reality in bright, deftening colors. It is daylight, somewhere, and gaily dressed people are dancing in the streets.

There are two audiences for *GAY USA*, and two purposes. In a gay situation the roles of good and bad guys are instantly defined. Talkovers by anti-gay parade observers bring loud and immediate reactions from the film's viewers. Positive images of non-gay's expressing gay support are cheered as positively as are the outspoken gay heroes flashed before you. In a non-gay context, perhaps all the dialogue would become clearer; and the educational process could begin to take effect.

The anti-gays who participated in the filming say unintelligent, uneducated things about homosexuality; often bible quotes and stories are spewed out rhythmically . . . memorized. It is easy to laugh at profundities like, "If God had wanted homosexuals he would have made Adam and Bruce." But what cannot be dismissed is that the bearers of such diatribe honestly believe what they say. They believe it as much as we know how inane their rhetoric sounds. *GAY USA* lets them hear themselves, unrehearsed.

While the film's main thrust is unavoidably the gay-nongay issue; and a good deal of the visual demonstration centers around the Anita Bryant crusade; elements of difference between gays are well explored and presented.

There are no conclusions, however, since the film's intention is to present not to preach.

Aspects of sexism, gender identification, the structure of the social fabric,

THE LAST WORD



Film-makers Pat Rocco (left) and Arthur Bressan Jr.

It becomes apparent, taking into consideration the vast amounts of people involved in the celebrations, that almost every sort of person will somewhere surface. And it is to Bressan's credit that he has unabashedly utilized the striking images gay people are capable of creating with powerful and moving results.

Beyond the obvious expectations of a film about gay celebrations; the timely debate over gays deciding their own destinies is fitted into separate, yet fluid, aspects of the film. When approaching the 1977 theme, "Silent No More," and the symbol, the dread pink triangle Nazis forced gays to wear in concentration camps, Bressan achieves stunning plateaus as a filmmaker. Weaving historic film footage of branded gays in the death camps and ovens of Germany with the living faces of contemporary gay men and women, Bressan makes his point quickly and in the most terrifying light. Just as the eyes are pained by the rotting flesh of our ancestors becoming the vibrant flesh of our peers; the ears are assaulted with the final vents of agony uttered by the dead and soon to be exterminated. That your life is in danger is a feeling you do not easily shake.

The film's final thrust is at your intelligence and your sense of outrage. The most telling of the many floats captured carries a tower stating "These People Can Not Teach In Your Schools;" the list staggers the mind. Shakespeare, Andre Gide, Jean Paul Sarte, Michelangelo, Socrates, Aristotle, Simone de Bouvier, Tennessee Williams, Hart Crane, Truman Capote, Walt Whitman, Gertrude Stein, Aubrey Beardsley, Oscar Wilde, ad intellectum. It is on this image and in the final piece of music; a paean to the overthrow of bigotry, that the film concludes.

To the gay viewer it is a physical experience. You are weak in your chair as the final titles flash on the screen. You have shouted yourself hoarse, you have cheered, hissed, clapped, stomped, swore and cursed. Your heart has pounded perhaps a bit faster; often you have felt a rising lump in your throat. You have been delighted and outraged in the same time span.

To the non-gay viewer the educational process will be mostly pain and fear. Here is a force that will not go away. It is an inescapable conclusion, there are a half a million people on the screen chanting, "We want our rights and we don't care how." The revolution, it would seem, is now.

— J.W.R.

"I will be bold and unafraid,
And great with high endeavour,
And all the trumpets men have made
And all the drums that men have played,
They shall be mine forever.

There'll be a noise, a mighty noise,
Of bugling and drumming
When I go out to Jericho,
Across the plains to Jericho,
In the good time that's coming!

—Radclyffe Hall

State senator, John Briggs, is considered no great shakes in the California Senate. He is the type of 'very best' representative that only Orange County could care enough to send. (Orange County also gave us Richard Nixon.) Briggs is not taken seriously in his bid for the Republican Gubernatorial nomination by his party, let alone the voters. His is a one-issue campaign, suggested by his advisor. Briggs is doing what he is told and is getting more newspaper lineage and broadcast time than he ever dreamed possible. He is sponsoring that evil and bigoted referendum which would prohibit homosexual teachers from teaching in California schools. His referendum makes no mention of heterosexual teachers' immorality. It is probably unconstitutional for starters, but the U.S. Constitution is of no great importance to Briggs or his supporters.

This little man flew back to Dade County, Florida to do his bit for and with Anita Bryant during the recall of the equal rights for gays ordinance. Undoubtedly there was an arrangement made between the two to reciprocate when Briggs' campaign got going. Recently, after the news conference at the Los Angeles Press Club for the Hollywood Bowl extravaganza, while the mikes covered the table and the television cameras were still warm, Briggs waltzed in and held a one-man conference on the coattails of the gay rights one. His notices had stated that Anita herself would be there, and when challenged by the reporters, denied it. One by one the stations removed their microphones and locked up their cameras. He had nothing memorable to say, other than advising one questioner that the only thing to be done about abuse by heterosexual teachers to students of the opposite sex would be to, "Get another police chief in this city." We can agree with at least that statement, if not his reasoning.

As for Anita, who was the rising star in the bigotry business such a short time ago, this woman sits in her twenty-nine room beach mansion, with her income of half a million dollars a year, waiting for her next attack. She was devoting her time to helping deny housing and livelihood to minorities, cloaking her motives

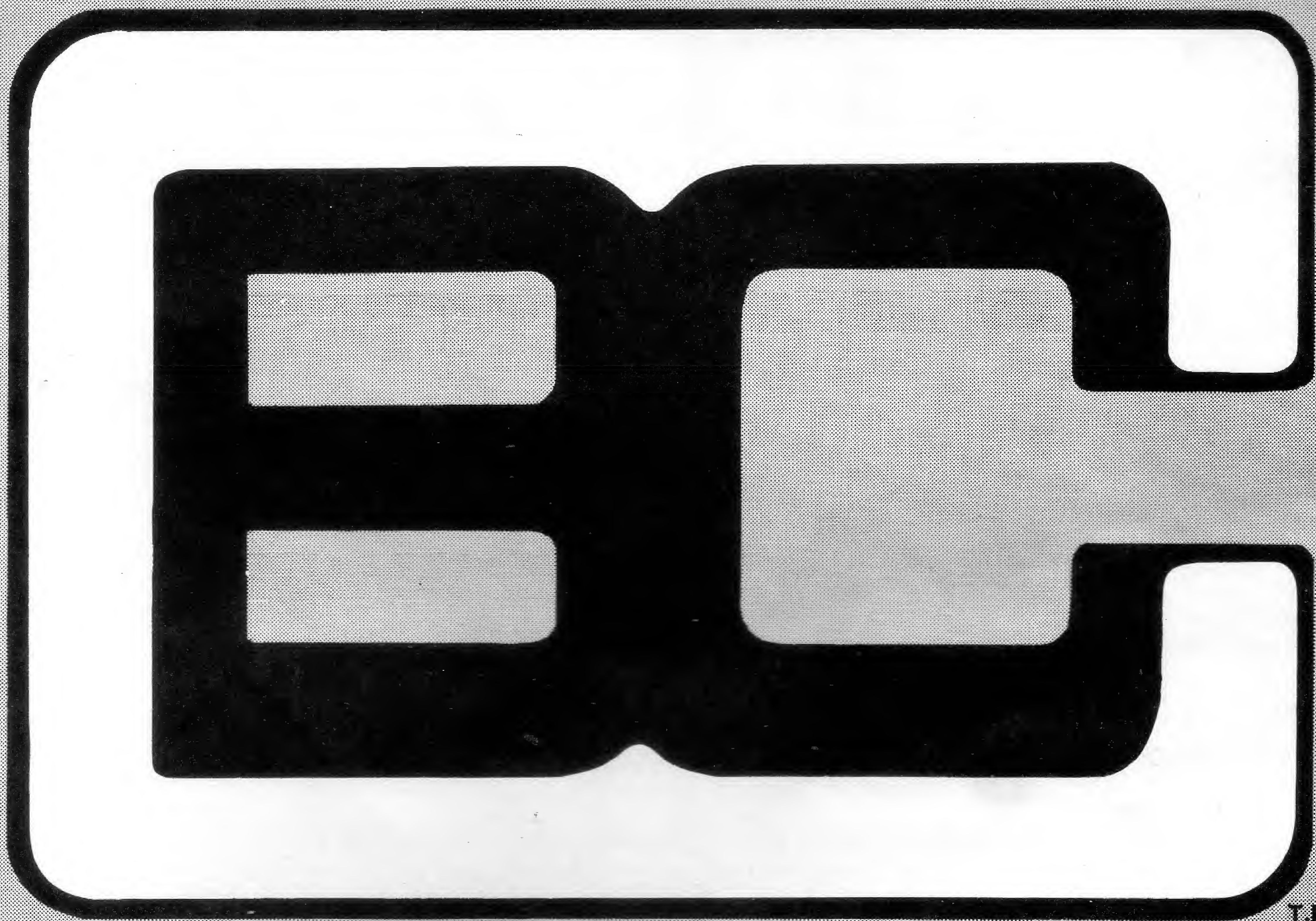
in the flag, her breeding abilities and her redneck religion. The nation hasn't seen anything like her since Joe McCarthy. And like the president who was in the White house during the McCarthy era, this present president is ignoring the whole thing, hoping it will go away.

Neither in California, nor throughout the nation will this right-wing sickness go away of its own accord. The ultra-right has little or no interest in homosexuality. But there have been some high-priced polls taken by some high powered pollsters showing an immense interest in the Gay issue. Gays got even higher percentages than the Panama Canal, school busing, welfare and flouridation. Here is something to make headlines with, to attack the liberals and the progressives, to stir up trouble and reap the rewards of putting liberals on the defensive.

Fortunately, there will be a backlash and the right-wingers will probably not get much farther than they got with Goldwater, Reagan or the "Know-Nothings" of another century. And alongside the damage they will do, is the unifying effect it is all having on Gays themselves. Our people are coming out from all over, standing up to be counted and having something to say about the way they are represented and taxed and ignored.

It will dawn on the entire Gay community someday that it is the largest minority in America, according to the Kinsey Institute, and according to fact. We have an immense buying power, out of proportion even to our giant numbers. (Ask the Coors Brewery how it slipped from first to second in California because of the Gay boycott.) It's voting power, when properly organized, has easily changed elections and laws. It is a sleeping giant, and the likes of Anita "Sunshine Tree" Bryant, John "Cheap-shot" Briggs and "Crazy Ed" Davis are awakening it. There will be many more of their ilk crawling out of the woodwork in the days to come. But wait until you see what our 'together' brothers and sisters can come up with in the great day that's coming.

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